The Churchman.

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Poetry.

From Church Poetry for the Year.

ST. PHILIP AND ST. JAMES.

FIELD FLOWERS.

"As the flower of the field he shall pass away."—St. James i. 10.

Flowers of the field, how meet ye seem,
Man's frailty to pourtray,
Blooming so fair in morning's beam,
Passing at eve away;
Teach this, and Oh! though brief your reign,
Sweet flowers, ye shall not live in vain.

Go, form a monitory wreath
For youth's unthinking brow;
Go, and to busy manhood breathe
What most he fears to know;
Go, strow the path where age doth tread,
And tell him of the silent dead.

But whilst to thoughtless ones and gay
Ye breathe these truths severe,
To those who droop in pale decay
Have ye no word of cheer?
Oh yes, ye weave a double spell,
And death and life betoken well.

Go, then, where, wrapt in fear and gloom,
Fond hearts and true are sighing,
And deck with emblematic bloom
The pillow of the dying;
And softly speak, nor speak in vain,
Of your long sleep and broken chain.

And say that He, who from the dust
Recalls the slumbering flower,
Will surely visit those who trust
His mercy and His power;
Will mark where sleeps their peaceful clay,
And roll, ere long, the stone away.

Communications.

For the Churchman.

EDUCATION.—NO. V.

Rev. Dr. Hale, Dear Sir.—My object, in the present letter, is to lay down the position that no course of education can properly be considered complete, by a Churchman, which does not include some distinct and well adjusted account of the History of the Church.

Permit me, in the outset, to say a few words to an objection which I have foreseen all along will be raised, and perhaps urged with more force here than anywhere else. The objection may be stated in this form—that the course which I prescribe would make, or contemplates the making, of all our educated men theologians.

Well, I grant the objection. It would make them *in fact* what they now *profess* to be—often with the best reason in the world for such a pretension—and what the circumstances of our age and nation compel them, *nolens volens*, to be.

We have started on the principle of the general diffusion of knowledge, and leaving every man to judge for himself. If a man is to *judge*, he must know the facts on which his judgment is to be based; else it is not *judgment*. But in point of fact, I apprehend, there are but very few persons now that do judge for themselves, or *judge* at all. They either take *dicta* of some other men, or give utterance to their mere guess, or conjecture, or wish, or whim, or any other utterance that implies the least possible amount of thought, or knowledge of the subject. Meet a man on the sidewalk, speak to him of a subject relating to theology, that he never heard of before, he will say, "Oh! I don't believe that." The next day you may see him at the Exchange, uttering and debating his *deliberate judgment and opinion* on the subject, (he has thought of it over night,) and in a day or two more you may see him making speeches, and exercising the *inalienable right* of a freeman, to give his vote on all subjects, sacred or profane; and yet the subject may be one which the most accomplished and expeditious scholar could not investigate—sufficiently to form an opinion that he would venture to express and be responsible for—in several weeks of the closest application and most diligent research.

People do not venture thus to play the quack on any other subject. Meet a man and ask him a question of law, or medicine, or commerce, and he will frankly and honestly tell you that he does not know; the question belongs to a profession that he does not pretend to understand. But it is not so in regard to theological and religious subjects.

Now, all men do profess, especially all *the talkers*, to have religious opinions. They cannot well do otherwise. They would be thought stupid and foolish if they did not. And even the very attempt to stand aloof, and say nothing on the subject, would be misunderstood, and would, in fact, as things are, direct all his influence in favor of indifference and infidelity.

It is certainly, therefore, no more than wise and reasonable to have our young people educated on subjects in regard to which they will be likely to hold and express *some* opinions, and must of necessity exert *some* influence, either good or bad.

We who *do not* believe that men are Christians by nature, or that Christianity is but a development—the highest production of humanity—can have but little confidence in the guesses and suggestions of minds uninformed by an acquaintance with the controlling facts and fundamental principles of revealed religion. When one's mind has been thoroughly formed, and *in*formed, on these facts and principles, there may be some reason to believe that his thoughts, when they start off on a subordinate question that has not yet been investigated, will run in accordance with the truth on that subject. But the mind uninformed by the incorporation and assimilation of those facts and principles to itself—having no promise of a special inspiration—is under the influence of that guidance which, on all subjects vitally connected with religion, will most assuredly lead it astray.

But I cannot consent to leave the matter here: I will not make any attempt to exhibit all the beneficial results of a knowledge of the history of the Church. God caused the History of His ancient Church to be written by inspiration, no less to awaken gratitude than for the purposes of guidance. The history of the Christian Church cannot be less useful to the Christian, for both these purposes. A Church unconnected with the past, unless it be a Church of Anti-Christ—for we have Churches of Christ and Churches of Anti-Christ—is an impossibility.

No one denies the importance and necessity of a knowledge of the history of our country. Its influence in forming one's political opinions, is seen and acknowledged by all. But in the main and essential points of the usefulness of a knowledge of Church history, the history of our country is rendered wholly unimportant by the difference in circumstances between the two. Living here as we are, where the strong arm of the law, and the quick measures of executive power, preserve the unity of the body-politic, we have no hesitation in deciding to what, and to whom, we owe our allegiance and support in political matters. The obligations to unity, have been enforced only by the power of conscience, and all her restraints have often and long since been broken over by the violence of pride and passion, under guide of the licentiousness of private opinion. No man can possibly tell from the Scriptures, how and when these multitudes of sects came into being, and what is the origin and validity of their claims. Suppose the inquirer find one, exactly similar to that described in the Scriptures—without a knowledge of its history, he does not know, and cannot know, but that it may have been the result of a purely voluntary association, and therefore, no less of human origin, and no less a purely human institution, than it would have been, if it had not the first point of similarity to the Apostolic Church. Unless it was founded from a conviction of its necessity, as a part of the revealed will of God, and in accordance with the fundamental organic principles of its perpetuation and extension, it is none the better for any amount of similarity it may have to that which it imitates, but is not. It is doubtful whether it is any better to be a mere Episcopalian, or a mere Liturgist, than it is to be a Sectarian, or any other name. Unless we view the Church as the pillar and ground of the Truth—and because it is appointed to be that most important functionary, by its divine founder, and not merely because we prefer Episcopacy to some other regime, the Liturgy to extemporaneous prayers—the order, decency and impressiveness, of its ministration, to the wild fanatism of the sects—or, in fine, the healthy and conservative influence it exerts to their ever-changing rationalism, it is a question not yet decided in the affirmative, I apprehend, whether we have yet performed the first act required by our blessed Redeemer, in renouncing ourselves and submitting to Him. What right have we to *prefer*, or *choose*, in religion? We must first know, and then submit—*know* what Christ has instituted, and ordained, and commanded—and then denying ourselves, and taking up our cross daily—laying aside and crucifying all preferences, choices, opinions, wills, or whatever else there may be of the *kind*,—and *submit* to whatever He has instituted, ordained, or commanded. It is precisely this point, the submitting to be taught, to be guided and governed, on which all our modern controversies really hinge.—This is the real issue between the Church on the one part, and all its sects on the other; the very existence of a Church implies this submission. The sects stand on the common basis of its absence. With them, all is voluntary; and individual choice, preference, or opinion, is supreme: The one view, subjects man to christianity, and the other subjects christianity to man. The former makes a new evolution of man; the latter makes christianity just whatever man wills to have it.

In this process, the identification of the Church is all-important. In the sectarian view, it is no matter what church a man belongs to, if it be only the one that he prefers. In the Church view, it must be the Church of Christ, that which was founded by Himself in person, and by His Apostles,—and in which he promised His presence always, even unto the end of the world.

Now there is no way of identifying the Church, without a knowledge of its history. You may make Episcopalians in any number without such knowledge; but churchmen, they are not, and cannot be. Any note of the Church which does not imply a knowledge of its history, may be counterfeited. Do you speak of Episcopacy? The Methodists love the form, so also the Moravians, and some of the Lutheran sects in Europe. Do you speak of the use of a Liturgy? One is used at this day in the Unitarian Congregation, worshipping in the Stone Chapel, Boston—and there was none in use in the Apostolic Church of Scotland, for several years anterior to 1637. Do you speak of the clerical garments? Nothing is easier than this assumption at any time; and we no more recognise Dr. Dillon as Bishop in the robes, than without them. But if we can trace the historic existence of the Church as a continued body—developing and extending itself in accordance with the fundamental principles of its extension, then we are sure of its identity. We have found the guide that is to teach us—and not the yielding aspirant to favor which we may use and mould to our will.

But when I speak thus of Church history, I am not referring to any existing book on this subject: for I know of none that will answer the purpose. It is a burning shame that we have no history of the Church, that a Churchman can conscientiously recommend,—none that was written by a sound Churchman. Papists have theirs—Sectarians have theirs—and we are obliged to use them for want of better. MOSHEIM, too, rejected the Church; and though, perhaps, his history is the best we yet have, he takes good care that nobody shall learn from his pages that he can be blamed for the position he had chosen to occupy. The same, nearly, may be said of Neander and Giesler. Milner, Waddington, Jones and Millman, had each his object in view—an object which rendered his work nearly useless—if not even worse, in relation to the main point for which a knowledge of the history of the Church is valuable. One may have read them all—Mosheim included; and without some knowledge not derived from them, will be, perhaps, worse off than if he had never seen them—more likely to go wrong than if he had never read one word on the subject.—Palmer's little work, lately edited by one of America's profoundest scholars and best Bishops—is perhaps the best work extant, and as good as anything of its size and plan can be.

Several years ago, I planned a work, and have as yet found time to do nothing more than digest the plan, and adapt it to the material of which the work might be composed. And to make my idea of what such a work should be, clear, I beg leave to introduce here its outline. It should consist of several chapters or books. 1, State what the Church is, by what means and on what principles its extension is to be effected, consistently with its identity, and trace that extension, geographically and chronologically, to the present day. 2, The Faith of the Church presenting all of its creeds, and other authentic documents that have been set forth in any branch of the Church. 3, The Worship of the Church, giving the earliest Liturgies, and a comparison of them with all that are now in use. 4, The Discipline of the Church—its early canons and councils, and the later ones that characterize each particular branch of the Church. 5, The Heresies and Schisms that have arisen *within* the Church. 6, The sects that have arisen up outside of, and around, the Church. 7, The Church's relation to the civil authorities—the early persecutions, the subsequent patronage of the converted Emperors, &c. &c.

Such a classification and arrangement, if the facts of Church history would enable one, within a small compass, to erect, in the mind of every reader and scholar, an impregnable fortress against the progress of modern sectaries. It would not, indeed, include all that has occurred in the past experience of the Church.—And it is one fault with our Ecclesiastical Histories, that they are loaded down with facts that tend only to perplex and disgust the beginner, and divert his attention from the points that ought to be made most prominent, and be the most distinctly fixed in his mind before these details are at all mentioned. But in the books named above—these important points are hardly mentioned. It must have been so, otherwise the writer would have condemned himself, or defeated his leading object. The earliest authenthentic accounts of the Church by uninspired men, St. Ignatius's Epistles the Apostolic Canons and Constitutions, did not conform to the writer's notions of what the Church *ought to have been* in that age, and therefore they are passed by without a mention, or thrown into an obscure footnote, to make room for his conjectures and speculations. I do verily believe that there is no one subject in regard to which so much untruth has been told, either from prejudice, or from malice, or from both combined, as in Church history, and by men who made pretensions to piety. The discovery of this fact is painful, mortifying, humiliating. But there is no mistake about it. Here, on one hand, is the genuine, undisputed document. And there, on the other, is the modern divine's assertion concerning it—but too often they are no more alike than light and darkness.

And here I am reminded of what I have already said. The mass of writers are not sound Churchmen, and depend upon the enemies of the Church for their popularity,—nay, depend on them to pay the expenses of their publications. Of course no work, faithful to the Church, can come into being and prosper under such circumstances. While we have not yet found sound Churchmen enough to come forward and pledge their support to allow our own Church Historiographer to go on, with a work which promises to be all that we can desire, D'Aubine flies, as it were, upon the wings of the wind. A work more worthless, as a history, or more mischievous, as a guide, could not well be invented. It really enlarges one's conceptions of the powers of human genius, to see what absurd falsehoods such a writer can persuade people to swallow down, with never a suspicion that it is not all true. The man that can make his readers so forget what he himself has said elsewhere, so forget the commonest principles of honor, nature, and the most familiar facts of history, as to follow him in his narration and accept what he says—is a phenomenon that is rarely witnessed.

But this phenomenon shows how necessary is some sound knowledge on the subject to any person that pretends to think for himself on religious subjects, or to exert an influence upon others; and how little of that knowledge there is at present, really possessed by our people.

Thus, my dear Sir, I bring these Letters to a close. I have glanced at many important topics, and as I freely admit, I have fully discussed none of them. I have aimed, rather to throw out statements that would excite thought in others, than to do the thinking for them. The subject is one that grows under my pen, and expands—and will continue to expand in one's thoughts, until he shall arise in inexpressible astonishment at the prevailing indifference and thoughtlessness on the subject. But the evils we have suffered, and are now suffering, as a Church, and many of us as individuals, will awaken, sooner or later, a just sensibility on the subject, and bring about a state of things more in accordance with right views and principles. Till then, we must be content to labor and to suffer; and if we cannot accomplish all that we desire, we will give God thanks for every token of his favor.

I remain very truly yours,

CONTRIBUTOR.

THE SOUTHERN PRESBYTERIAN.

ABUSE OF THE PRESS.

To the Editor of the Churchman:

Dear Sir—I am sorry to trouble you with a matter in which you may properly say you have no individual concern. The character you have so deservedly established, of independence, and the readiness with which I have known you to serve those, who, in some instances, would otherwise have remained under unjust imputations, give me boldness in asking for a little space in your columns.

In the "Southern Presbyterian" of the 5th inst. (published in this city), there is an editorial at which every high-minded gentleman must feel indignant. The very article itself, out of all connexion with its circumstances, is marked with traits of low craft. But, when referred back to a previous number of the same paper, it brands its author with a scar that all time can never remove. But even this reference to a back number, does not fully disclose the enormity that another circumstance brings to light. But to the editorial.

It begins in such indefinite terms ("A short time since we published an article"), that it is evident the writer would not intentionally have conducted his reader to the piece in question.—Could he not as well have said, In our issue of March 15th? No, not so well for his purpose. But he might assign, for the reason of his indefiniteness, that which serves, in his editorial, as the third reason for declining to publish a further communication in answer to the said article of March 15th, viz: "We think it time that this stale, oft-repeated, and base slander, were fully put to rest." Such a subterfuge, however, will not meet the urgency of the case, unless we grant, for his convenience and accommodation, that the time to let the matter rest, is just when he feels himself getting deeper into his difficulty.

But he refers to the letter of Dr. Hamilton, (which was the communication of March 15th,) mentioning the author by name, who had also very properly appeared under his own signature. I am warranted, therefore, in throwing off all reserve in regard to the name. This Rev. gentleman had written his letter to deny the charge, of having said, in a pulpit, that there were "infants in hell not a span long." After denying it, he goes out of his way, to say that the charge had been made before, (this looks suspicious, for it seems to have been on a different occasion.) He says that a gentleman of Alabama, stated to him, that "in the village of D., the Rev. Mr. B., an Episcopal clergyman, had asserted, some time last summer or fall, on what he pronounced *unquestionable authority*, that the Rev. Dr. Hamilton, of Mobile, had been heard to declare, in a sermon, that '*there are infants in hell not a span long*'!" Dr. H. also states that this was uttered for the avowed purpose of diverting the choice of a lady from the Presbyterian church. He moreover declares, that it was his intention to call on the Rev. Mr. B., thinking that he was in attendance at the Convention, to "demand an explanation;" but having learned that he was lying at home sick, and "probably near his end," it was out of his power to do so. He then adds, "I have no wish to agitate a man in his dying hours." It seems that the ashes were not intended to rest as quietly as the "dying man." Ashes must be silent: but dying men are known to adhere more pertinaciously to the truth, than many of those in the vigor of life. But the man did not die.—And who is not reminded of Acts, XIV, 19, "having stoned Paul [they] drew him out of the city, supposing he had been dead."

On the Rev. Mr. B.'s receipt of the paper that contained Dr. H.'s letter, he addressed a communication to the editor of the same paper, and furnished the authority, that by him had been considered *unquestionable*, in the form of two letters, over their proper signatures, and with permission that the contemplated use should be made of them. A copy of the whole, the Rev. Mr. B. also enclosed to me, with the request that I would try and procure it an insertion, if the editor should not receive his. The Rev. editor declined to insert it; and I withdrew with the intention of making application to you. I determined, however, to consult Mr. B. first. While awaiting for his answer, the Southern Presbyterian comes out with the editorial which I am now noticing, My object is, not to reflect on the first communication having been admitted; but on the unfairness of refusing the answer, and of even substituting an editorial effusion in its place. Now mark the inconsistency of the writer. He declares, "in declining we do him no injustice; on the contrary, a kindness." And again, "If we wished to do himself and his friends an unkindness, we could hardly do it more effectually, than by allowing them to demolish themselves by the publication of that document." I must here state, that one of the witnesses tells the time when, and the circumstances under which, the declaration was made; also who were in the pew with him. As it was very recently after the death of his child, and, as he says of the preacher, "he enforced the remark by measuring about a span's length on his right, with his left hand," it made a powerful impression on him. He concludes, "I ever after refused to hear Mr. H. preach, and before then had been a regular attendant at his church." The other witness was one, whom this one mentioned as being in his pew at the time; and he says, "To the best of my recollection, he used the expression mentioned in Mr. ———'s [I have the names in full in the communication,] letter to yourself." The Rev. Mr. B. admits that he had repeated to a lady, what he had heard that Dr. H. had preached, "for the avowed purpose of diverting her choice from the Presbyterian church." Now, Mr. Editor, apart from the right he had to do so, in regard to one who had not attached herself to any denomination, the Rev. Mr. B. states distinctly, what I consider altogether supererogatory, that the lady "was, and had been for some time, a member of the Episcopal church." "She had never been a member of any other." "A circumstance, (irrelevant, and unnecessary to mention) induced her to think of connecting herself with the Presbyterian church. I visited her, and conversed with her on the subject. I could hardly be expected to *urge* her to join the Presbyterian church, especially under the circumstances." "Conversation unavoidably brought up the merits of the respective churches; and it was in the course of such a conversation that I mentioned Dr. H.'s remark."

These quotations give an idea of the whole subject, very different from that suggested by the editor's article in the Southern Presbyterian, who in his refusal to publish the communication, says, if he should spread "those charges" he would be slandering a "minister of Christ;"—"and that to gratify one whose avowed object in employing them, was the low and pitiful design of 'diverting the choice' of a lady 'from the Presbyterian church'!" Again, he says, in reference to having the matter brought before the ecclesiastical or civil courts, "we shall then see who will testify, and to what; we shall also see, whether making vitally wounding charges against God's ministers, *in a private way, and for proselyting purposes*, is one and the same thing, as sustaining them." Now who, in his senses, does not see here the very spirit of underhand proceeding, which prompted him, in another part of his piece, to censure the Rev. Mr. B. for *his "boldness?"* If such a trial should be instituted, could these witnesses testify to the point more distinctly than in the communication furnished? No Sir. But the matter could be more clandestinely conducted, and then hushed up. Not so if it had been made public, as the witnesses were willing should be done.

But the Rev. editor, who is so fearful of slandering a "minister of Christ," even indirectly, when he is a brother presbyterian, shows all the boldness he has, in uttering, through his paper, the vilest slander of a "minister of Christ" in the Church. For he assigns as his second "reason for declining" the communication, "As we have no personal knowledge of either the writer of the communication, [he signs himself, however, as 'Minister of the Episcopal church at Demopolis, Alabama,'] or his witnesses, they will excuse us for saying, that we have no confidence whatever, in the statements made in it. On the contrary, our conviction is that they are wholly untrue." And, would it be believed, that he has the weakness to rest this, his denial, on the fact that somebody else affirms that he has heard Dr. H. preach exactly the contrary? Perhaps he does not know the oft-alleged fault, that others have heard objected to presbyterian preaching, viz: that the afternoon sermon is generally devoted to unpreaching what was preached in the morning. I cannot answer for this, beyond its being a common saying, for I have never attended irregular assemblies since my youth, nor then, except occasionally.

I have only to say, in conclusion, that if the editor had not only rejected Mr. B.'s communication, but had refrained from any further notice of the matter, I could, in charity, consider that he had, upon reflection, concluded that he had fallen into an imprudence in the first instance.—His article, however, shows a studied design to injure the reputation of the gentleman in question; and, to do it the more effectually, he makes the readers conclusion to his hand, and saves him the trouble of examining the premises. For my own part, I must, in charity, suppose (though as unacquainted with Dr. H., as the Rev. editor is with the other party,) that no man would fabricate the wilful falsehood assumed to have been told, and yet that Dr. H. would not deny what he recollected having said. The most reasonable judgment, then, is that it was said under the excitement of some extemporaneous address.

WM. JOHNSON,

Parsonage of St. Stephen's Church, Milledgeville, Ga., April 5, 1848.

For the Churchman.

I hope the good Christian reader has been much in devout reflection on the deeply interesting portions of Scripture which constituted the Epistles and Gospels for Passion Week. That appointed for the Epistle on the Monday, Isaiah lxiii., must have struck him as remarkable for drawing into a contrast which mingled them in one noble strain of inspired eloquence, the humility and the glory, the sufferings and the triumph, of the Messiah. This circumstance suggests the idea now prominent in the writer's mind. It was well, as we entered the Holy Week, which called us to a long series of reflection on the sufferings of the Man of sorrows, and acquainted with grief, to think also of the more exalted character of that MAN, and of the glorious end proposed by His sufferings, as shown in the functions of the Divine Redeemer—the Eternal Son of God, who took the Manhood into God, that in suffering for man, He might rescue him from the power of Satan, and thus obtain the victory over the great enemy of God and man, and become, for man's deliverance, and God's glory, the Conquering Captain of our salvation.

As, when the Church caused all Christ's sufferings to pass before us, she showed us also of His glory; so now that in that glory He has reappeared from the death in which His sufferings terminated, "travelling in the greatness of His strength," we should be careful not to forget the essential connection between His present glory, and His late humiliation. Indeed it is always well, when we meditate either on the glories of our Saviour, or the exalted blessings to which He calls us, to mingle deep and humbling thoughts—and thoughts which make our hearts burn within us for the light thus thrown on our poor nature, our sinful selves, and the unfathomable mystery of His condescending mercy—on His being wounded for our sins and bruised for our iniquities, carrying our griefs and bearing our sorrows, suffering the chastisement of our peace, and receiving stripes for our healing. Let us then, in reflecting on the prophet's question, "*Who* is This That cometh from Edom?" give a moment's thought to the circumstances under which we saw Him approach, and sink into, the grave. Duly considering the *suffering*, we shall be the better prepared for the unspeakable blessings brought to us by the *triumphant*, Saviour.

It was at His last passover, that Christ made the formal and solemn consecration of Himself as the Lamb of the great sacrifice whereby He was to take away the sin of the world; when, also, He constituted bread and wine the symbols of the body and blood then offered to the Father, and thenceforth entirely surrendered to be broken and shed for men.

From that combined occasion of the solemnity of the Passover, and the mystery of His own Supper, He retired to one of His accustomed places of meditation and devotion, a garden in the village of Gethsemane. There He "began to be sore amazed, and to be very heavy; exceeding sorrowful even unto death." In the extremity of suffering, He "fell on His face, and prayed" that "if it" were "possible," the bitter "cup" He was then to "drink" might "pass from" Him. "His sweat was as it were great drops of blood falling down to the ground; and being in an agony, He prayed more earnestly;" but meekly added, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done."

No tender look of sympathy from those He loved now soothed His sorrows. They had fallen asleep. Would this were true of all the twelve! One was cruelly, treacherously vigilant. For money he had betrayed his Master. He approached with a ruffian band, to whom he designated the Object of their search by vile profanation of the token of tenderness and affection: "Whomsoever I shall kiss, That Same is He: hold Him fast. And forthwith he came to Jesus, and said, Hail Haster! and kissed Him." Thus betrayed, He was seized by the armed rabble, and borne away to be insulted by a mock trial. The disciples, who so lately suffered themselves to fall asleep around Him while in the agony of the garden, now all forsook Him and fled. Thus friendless and abused, false testimony was suborned against Him, that He might be condemned. He was spit upon: He was buffeted: being blindfolded and stricken on the face, He was called on, in insolent mockery of His claim to supernatural knowledge, to say who it was that smote Him: the *servants* did strike Him with the palms of their hands. The disciple who was most zealous in protestations of fidelity and unchanging devotion, repeatedly denied Him, and that with cursing and swearing.

From the high priest, before whom, and whose council, these things had transpired, Jesus was sent to Pontius Pilate the Governor, by whose connivance insults and cruelties were repeated. Pilate sent Him to Herod, who also insulted and abused Him. He was again conveyed to the Governor; who, listening for a moment to the reproaches of conscience, was minded to let Him be the object of executive clemency, agreeably to an established usage of annually releasing one prisoner, on the call, and at the choice, of the people. In answer, however, to his proposition that Jesus should, that year, be the one released, the people vociferated that they wished not Jesus but Barabbas, a rebel, robber, and murderer.

Our Lord was therefore delivered into the hands of the people; who, in cruel mockery of His claim to being the King of the Jews, put on Him a purple robe and a crown of thorns, and placed a reed in His right hand, and bowed the knee before Him, saying, "Hail, King of the Jews!" Then, to show the spirit whence all this proceeded, they spit on Him, and took the reed, and smote Him on the head.

Having thus exhausted their cruel and infamous ingenuity, they led Jesus to the place of execution—His cross, as was the custom with those condemned to that miserable death, being laid as a burden upon Himself. It proved too heavy a burden: and no wonder, considering how his system must have been exhausted by His recent sufferings. The recorded fact that, although He bore His own cross, it was laid also upon another, is justly considered as intimating that His strength failed, and hence the necessity of impressing another for His relief. Arrived at the place of execution, He was fastened to that cross by nails driven through His hands and feet; and there left to linger and die in torture. As an additional mark of ignominy, He was crucified in company with two thieves. Even while on the cross, the revilings of His enemies still continued; in which they were joined by one of the miserable men who suffered near Him. When He complained of thirst, vinegar mingled with gall was given Him to drink.

Full as His cup of suffering seems, there is a drop yet to be added, more bitter than all. It comes from the profoundest depths of the mystery of all this wo. Its awful quality is evinced by the expostulation which it drew from Him—"My God! My God! Why hast Thou forsaken Me?"

Thus the Saviour entered that "Edom" and "Bozrah," whence He came forth on the glorious Easter. From this He was changed, when we welcomed Him the triumphant Conqueror of death and hell. A wrong character may be given to our festive celebrations of our exalted and victorious Lord, and wrong influences attend them, if we have not constantly in remembrance the brook in the low valley of affliction of which He drank, before He lifted up His head in the glory of His finished redemption. For our own becoming humility, for the true character of our faith, and for our just appreciation of our Master, we should always be accustomed to meditate much, deeply, and devoutly upon Him as a *Suffering Saviour*. His sufferings made Him perfect as a Saviour; and if we would be "complete in Him," they must constitute the chief link which binds to Him the genuineness and steadfastness of our faith, and the truth and constancy of our love.

B. T. O.

For the Churchman.

Mr. Editor,—Under its late editorial control, it was a thing of almost weekly occurrence, to detect very unfair and unworthy dealing in the Episcopal Recorder. It is now an incomparably more decent paper, much fitter to be recognized as a Christian and a Church journal. Still, however, it is not without evidence of the blinding and perverting influence of party vassalage. The number for April 15th contains a most disengenuous effort to uphold Drs. Smith and Anthon in their unruly procedure at the ordination of the lamented Carey. It ventures to intimate that the ground then taken by the Bishop of New-York, in which he was sustained by the largest and best portion of his diocese, by many of his Episcopal brethren here and elsewhere, and by learned and good men, clerical and lay, in all parts of the Church, was the same as that now held by those who contend that the call for objectors at the confirmation of an English Bishop elect, (as in the case of Dr. Hampden) is a mere sham, not allowed to be acted upon. Now the Editors, if qualified to write on the subject at all, must know that the cases are essentially different. In the latter, it is asserted that the call is intended to be an empty form, which those to whom it is addressed are wrong in acting upon, because this would be an infringement of paramount and irresponsible royal prerogative; and—what renders the farce still more ridiculous, indeed, considering the sacredness of the occasion, profane, and utterly unworthy of the English Church and nation—that the charging of persons present, who know objections, and do not state them, with contumacy, also means nothing, because they are not allowed to do what they are declared contumacious for not doing.* In the case of the ordination referred to, the ground taken was, that the object of the law had been accomplished: the accusers had brought the identical charges then publicly preferred, to the previous notice of the Bishop; and he had investigated them, and found in them no just cause for refusing or postponing orders. I find in a communication to the Churchman of July 8, 1843, on the subject of this ordination, which the Editor stated to have come "from a source entitled to the highest respect," the following passage:—

"These papers" [the protests of Drs. Smith and Anthon] "having been read, the bishop rose and expressed himself to the following effect, and I believe in the following words:

"The accusation now brought against one of the persons presented to be ordered deacons has recently been fully investigated by me with the knowledge and in the presence of his accusers, and with the advantage of the valuable aid and counsel of six of the worthiest, wisest, and most learned of the presbyters of this diocese, including the three who are assisting in the present solemnities. The result was, that there was no just ground for rejecting the candidate's application for holy orders. There is consequently no reason for any change in the solemn service of the day, and therefore *all* these persons, being found meet to be ordered, are commended to the prayers of the congregation."

The same communication contains also these remarks:—

"The case now before us is not, I humbly conceive, within the purview of the rule of the Ordinal. It was an adjudicated case—a matter in which the bishop had made the decision which belonged of right to him. It could give him no new light on the momentous question respecting the fitness of the individual for orders. That question, on the very point referred to, he had settled. The Church evidently supposes a case into which the bishop *is to inquire.* In this case the accusers knew full well that he *had inquired*, and had accordingly made his official decision."

The editors of the Recorder probably consider the London Christian Observer entitled to respect and confidence. As quoted in the Churchman of March 25th, the editor of that work is of opinion that the "citation at all ordinations is an appeal to the people, whether they know any thing against the *morals* of the party about to be ordained; not a call for their judgment on his *orthodoxy*; which has been previously tested."

"We would leave it"—a call for objections which is not intended to be taken in its honest meaning—"to be admired and vindicated by those who applaud the Bishop of New York for treating the objections and objectors with contempt." These are the words of the Recorder. Are they words of "truth and peace?" By whom was contempt shown? By the Bishop, who paid all respect to the objections of his two Presbyters, making them the ground of a strict private examination of the candidate, and then summoning eight Presbyters, of whom the objectors were two, for another special examination on the points on which the objections were made? Or by the two Presbyters, who treated as nothing worth the opinions and decision of their Bishop and six brethren; flouted the idea of christian deference to their superior, and christian respect to their equals; publicly brought against them a virtual charge of either incompetency or dishonesty; and endeavored to browbeat the Bishop into subserviency to their views?

Has the Recorder adhered to strict integrity in this matter? Or has it been blinded with party prejudices, and with enmity towards the Bishop of New York?

Once, let the errors, misstatements, or injustice of that paper have been what they might, christian amends were not to be expected of it. I hope it is not so now. There is much solemn import and value in the appeal which the editors make to their readers in behalf of the proper influence of Lent and Passion Week on the change and renewal of the heart, and its improvement in evangelical piety and charity. They will not, let us surely trust, forget its applicability to themselves.

S. A.

* It is but just to the Editors of the Recorder to say that they protest strongly and righteously against this law. As it *is* the law, however, they are glad to have it carried out, *because it operates against the tractarians*: no matter what the means, provided the end is answered. What is this but Protestant Jesuitism? It can hardly be called evangelical honesty and piety. I venture to take another view of the subject; and—be it humbly and reverently spoken—"I think also that I have the spirit of God"—that my view is justified, nay required, by that Gospel rule of judging which the Holy Ghost hath revealed. I venture to say, without hesitation, that a Christian Queen, and her Prime Minister, acting worthy of the vocation and ministry in the Church of God to which they are called according to the order of their branch of that sacred body, should, under the circumstances, have waved the obnoxious prerogatives supposed to be conferred on them by a law so fraught with falsehood, with mockery of holy things, and with degradation to the Church. She, as in honest truth a "Defender of the Faith," and a right-hearted nursing mother of the Church; he, as a counsellor fearing God; and both, as well for clearing their own consciences, and showing regard for the account of stewardship to be rendered by them at the last day, as for proving to the watchful enemies of their Church, that their awfully responsible connection with it is appreciated in its true spiritual character, and its elevation above all political and secular nctions; should have stood forth in the name of God. and given due and respectful attention to the impediments to admission to the episcopate laid to the charge of their nominee from quarters which, for number and character, were so eminently entitled to consideration. That nominee, too, should have been above screening himself under such a statute from the fullest investigation of his aptness and meetness for the office of a Bishop. And if any of the responsible actors in the affair were governed by a fear of the loss of royal favor, or even of the dreadful "*Præmunire*," let them reflect deeply on the vows of diligent and disinterested care for the Church which they have made as Bishops and Priests, and on the meaning, in all its bearings, of the noble apostle's proof of *his* fealty to that Church, when he declared, "*None of these things move me.*"* How will their condition compare with his, when they stand together at the judgment seat of their Lord and Master, who warned them that His kingdom was not of this world? It must be a most unenviable frame of mind which rejoices in the carrying out of such a law, because it answers a desired party object.

* Acts xx, 24.

For the Churchman.

Mr. Editor.—There is a field of missionary labor in this city, occupied, indeed, and under faithful cultivation, but which, I fear, does not receive from Churchmen that attention and aid which are necessary to render it as productive as it should be. I refer to the mission to the German population of the city. The real and the fancied evils with which these people have to struggle, in their native land, are driving them, by thousands, to our shores. It behooves us, as Patriots and as Christians, to bring them, if possible, under the influence of a Church whose teaching inculcates both true religion and also conservative political principles. For, the generality of these immigrants, being persons in the humbler walks of life who have here taken refuge from oppression and want, may naturally be expected to interpret that "Liberty" of which our country boasts, in the widest sense of the term, and to run into the extreme of radicalism and insubordination, unless they are restrained by such instruction. Without this instruction they may, and probably will, become equally dangerous enemies to the Church; for the neology of Germany has widely affected even the lower classes of the people.

On the other hand, our German population possesses elements of character which, under

proper influence, will render them supporters of sound religion and of public order, not inferior, either in zeal or in power, to any. The most striking features, perhaps, of the German character, are patient and persevering industry, combined with, and animated by, burning ardor and earnestness. These characteristics must soon elevate these immigrants in the scale of wealth, intelligence, and influence. Such qualities have often raised our fellow-citizens from humble circumstances to positions of distinguished influence and usefulness; and this is pre-eminently true, unless I am mistaken, in respect to those of them who have been of German origin. How important is it, then, that the Church should discharge her duty toward this portion of our new population.

These thoughts were suggested to me on attending divine service, last Sunday afternoon, at the German Church of St. Simon, in this city. The large number of Germans present, the most of them, apparently, very recently from their own country, their devout deportment during the service, and the heartiness with which they joined in it, were evidence that the worthy clergyman in charge of this Mission had not labored in vain. The musical portion of the service, in particular, was so performed as to convince me that little, if anything, else is needed to make congregational singing, in general, what it should be, except earnestness. The music here was perfectly simple, while yet, through the reverent heartiness with which the whole congregation joined in it, it was most impressive and affecting. The service, on this occasion, was rendered peculiarly interesting by a Confirmation. After the Evening Prayer had been read, in the German language, by the Rev. Mr. Cook, the minister of the parish, and the Rev. Mr. Fash of Williamsburgh, this holy apostolic rite was administered by the Rt. Rev. Bishop Potter to twelve candidates. The candidates were all quite young, but their serious and devout deportment afforded reason to trust that they were impressed with a due sense of the responsibility which they were assuming. To the clergyman in charge of the congregation, this Confirmation must have been peculiarly gratifying and encouraging, as the first since the organization of the congregation, and inasmuch as the candidates were all the children of German parents.

I have written these lines, Mr. Editor, in the hope of drawing the attention of your readers to this most useful Mission. It will shortly need the aid of all its friends, as an attempt is about to be made to erect, for its use, a suitable Church, the present building, in which divine service is held, being too small and inconvenient, and too old to be worth enlarging. I. C. H.

Tuesday before Easter, 1848.

Mr. Editor.—In the appeal published in the last Churchman, in behalf of St. John's Church, West Hoboken, it is stated that the vestry of St. Matthew's, New-York, have presented to St. John's, the room formerly occupied by them as a lecture room. This statement must now be corrected, as, though unintentionally so, it is a misstatement. It was made, however, on representations which were regarded as a *positive assurance*, that the donation would be made without a dissenting voice; and further, it was supposed that the matter would be settled before the appeal appeared. The application, however, of St. John's to St. Matthew's for the building in question, though favorably received, has not yet been acted on. Hence this explanation is given to prevent misapprehension.

Edward F. Edwards.

For the Churchman.

PROVOKING TO GOOD WORKS.

Mr. Editor.—I was much pleased with your remarks in the Churchman of the 15th inst., in reference to the wealthy gentlemen who have recently left the world and their wealth, without any remembrance, in their wills, of the Church of the living God. They were just and timely.

I do not intend to pursue this subject, but to offer a few thoughts upon another point in the general duty of consecrating a part of our wealth to God.

We are commanded "to consider one another, *to provoke unto love and to good works.*"

We have a method in our days of "provoking unto good works," which it seems to me is faulty, and that the fault is sufficiently grave to deserve being pointed out. I refer to a sort of challenge of charity, which is frequently uttered as by sound of trumpet. "If nine others will give a thousand dollars each for so and so, I will give a thousand." Or, "I give ten thousand, provided ten thousand more be raised in two years."

There are objects which may very well be attained in this way. A whole parish, e. g., is eager to build a church, and by such a challenge, may be "provoked" to do it. Any object, which has awakened a warm interest, and which many feel individually concerned and bound to promote, may be accomplished by such means. But take another object—equally important to the well-being of the Church at large, but addressing itself to none of the ordinary sympathies of men, not falling within the range of their daily wants—understood only by the more reflecting, and the better informed—and such an offer, if you make it, may be to the glory of your own charity, but you do not thereby provoke anybody to good works.

How many good works have been held up in this way to public view, and have perished in the inception—and left the object to be benefitted, more beggared and friendless than before, because it has not been able to find friends of just the sort and fashion, which some individual has demanded. Proclamation has been made of its want and its weakness Friends have been advertised for and not found.

It is not in this way, that the venerable religious charities, which have long blessed the Church, have been founded. They have sprung often from small beginnings. The seed has been sown—perhaps only a grain of mustard seed, but sown in faith—cultivated with prayer and pious labors, and watered with the dew of God's blessing, and has become a great tree. Some thoughtful lover of God's kingdom has given—given in faith—not promised conditionally and ended with saving his goods and gaining a reputation without cost—but *given*. A beginning was made. It became an object of love to others. They nourished it and it grew.

Far be it from me to intimate that such offers are made with an eye to a cheap reputation. They may have been, but those, which most readily occur to me, I do not doubt proved unwished-for failures.

Suppose some gentleman of calculating charity, had said of Nashotah, when it existed only in plan, "I will be one of ten, to give ten thousand dollars," and the devoted men, who started it, had waited for the amount to be made up—and had spent their time and exhausted their spirits in seeking for the nine to do it—where would Nashotah have been now? In *posse*, not in *esse*, like multitudes of charitable projects, wise, but faithless.

Suppose William of Wykeham, had challenged the charity of the wealthy of his day, to assist in the foundation of his College at Oxford, or his College at Winchester, or to rebuild the nave of his Cathedral, and that, though his challenges had remained on record to tell us of his grand purposes, the things had not been done: what should we have said about it? Following the spirit, with which we commonly judge of the doings of the middle ages, we should have called him a braggart in the lists of charity.

But William of Wykeham, had large means, and needed not to ask aid. True. But his humble cotemporaries no more offered challenges than he did. Many great works started from small beginnings. Poor men began in faith and prayer, and others, *seeing their good works*, not hearing their call to good works merely, were provoked to good works also.

There are calls to charity, which address themselves to all. There are others, which address themselves to few. God, in his providence, raises up men to project and do good works, which do not interest the many. Let them not lose their privilege—for whom does God more honor, than those into whose hands he puts the means, and into whose heart the disposition, to work for and with Him, in the building up of His kingdom. Let them not lose it, by bargaining for others to do something too. But others ought. What then? If a good work is begun, others will see it and follow. Not, perhaps, others, whom we know, but others whom we know not.

It seems to me one of the devices of Satan, to defeat good works in the very bud, to suggest plausible conditions, which are very well if fulfilled, but most likely to fail. "Hell," it is said, "is paved with good intentions," and I imagine this to be one way, in which the adversary has cheated the Church of many means of her welfare, and those who devised them of the reward.

I know well that such challenges and bargains of charity have, in many cases, worked successfully, in their proper sphere. They sometimes work successfully beyond it, when an excited party spirit creates an interest in the minds of the many, in behalf of objects otherwise little cared for. But they seem to me, in such cases, to have worked better out of the Church than in it. They have too little of her spirit, and too much of that of the world. Better is it for the Church to do her work in faith and charity, than in the spirit of calculation and bargaining. Better for her members to do what they can do in accomplishing good works, without making their work and their reward contingent upon the doing of others. A small foundation may grow into a large one. A small promise, limited by conditions, though very sincerely made, may come to nothing. Elpis.

For the Churchman.

CHRIST'S FAST AND TEMPTATION.—NO. III.

Christ's fast of forty days, and subsequent temptation, first in the wilderness, then upon the summit of the temple, and last upon the mount, prefigured under the Old Dispensation, and typical under the New, and an earnest to the Church of her final triumph.

The *first temptation* of the Christian Church, like that of the Jewish, took place when in her wilderness state, after her deliverance from more than Egyptian bondage, and her preservation amid the general overthrow of the false religion. For three long centuries, from the death of our Lord to the reign of Constantine, was the early Church preserved only by miraculous power; the mere profession of Christianity being a crime punished with death, which left but the sad alternative of *Apostacy*. Now then did the Tempter come to the Church, when in her state of extreme suffering and destitution, (as he had done to her Lord,) with his hand offering of stones, as a substitute for bread; the things of time for those of eternity, which can no more nourish the soul, than stones can the body. The baser and more sensual part of the Church gave way to the temptation; but there remained the noble army of Martyrs and Confessors, as seed to the future Church, which afterward yielded an abundant harvest. The Church, from the beginning, has ever been subject to divers temptations, suffering always more from prosperity than adversity: for when the cold and wintry wind of persecution howls loudly, then, like the fabled traveller, she draws more closely around her the protecting cloak of religion, which the warm and scorching sun of prosperity causes her carelessly to throw aside. And thus we find it in the case of the early Christians, who can nowhere find their parallel, for patient and persevering endurance, than in these recounted worthies of old, of whom it is said, "they had trial of cruel mockings and scourgings, of bonds and imprisonments; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented; of whom the world was not worthy." So in this "great fight of afflictions," did the first Christians take, not only joyfully, the spoiling of their goods, but "they loved not their lives unto the death," knowing that in heaven they had a better and more enduring substance; overcoming "by the blood of the Lamb and the word of their testimony."

The Church, in this stage of her temptation, is symbolized in the Apocahyptic vision, under the image of a woman, who, after her son had been caught up to God and his throne, flees immediately into the wilderness, where she has a place prepared of God, and where she is nourished from the face of the Serpent; when her deliverance, and a complete victory over the Dragon, is at length achieved by *Michael*, (his name signifying, "Who is like thee, O God!") who is doubtless none other than Christ himself, for he alone can conquer our great adversary the Devil. The vision of the *war in heaven*, says Bishop Horsely, "represents the vehement struggle between Christianity and the old idolatry, in the first ages of the Gospel." The same opinion is entertained by many other eminent divines. Michael and his angels, the Dragon and his angels, (the two great contending parties,) are Christ and Christians on the one hand, and Satan with his idolatrous adherents on the other; between whom a fierce and bloody contest existed for more than three hundred years, during which time the advantage seemed apparently on the side of the Dragon: for the whole Roman empire was empurpled with the blood of God's unresisting people, who were only preserved from utter extinction, by immediate succor from heaven, and who, through the might of weekness, were made strong to overcome even the principalities and powers of high places. Now did Michael and his angels overcome the Dragon and his angels, who were cast out from their imperial authority, (symbolized by heaven,) and the whole world was no more deceived by their wicked idolatry; Constantine, the Roman Emperor, being made obedient to the faith, through a heavenly vision, stops the rage of persecution; the idols of paganism fall down; her oracles become dumb; her altars are demolished; and Satan (thus seen by our Saviour's prophetic eye) falls like lightning from heaven. Christianity now rises in all her native majesty to her imperial throne, and wields her mild sceptre over the whole civilized world; not gaining her victory by the *Sword*, the appropriate instrument of the Dragon, the great destroyer, but not of Him who "came to seek and save that which was lost," and who never, among his followers permitted its use, save in an act of high symbolical import, and ever after prohibiting its use in those prophetic words adressed to St. Peter, "Put up thy sword into the sheath; for all they that take the sword, shall perish with the sword."

Had the boasted successors of this Apostle given heed to this divine warning, they might have escaped the heavy weight of punishment, which now hangs over them, for shedding the innocent blood, which, from under the altar in heaven, calls down vengeance upon their devoted heads. Not by the sword did Constantine, or Theodosius (who after him completed the great triumph of Christianity) conquer, but by a public act, the question was put to vote in the Senate, whether the worship of Christ, or of Jupiter, should be the religion of the Romans; when the old idolatry was sentenced, and the national profession of Christianity became a voluntary act; the Emperor showing, by kind conciliation of prejudice, though in strict accordance with duty, the noble superiority of Christian over heathen domination. Thus fell the haughty and colossal fabric of ancient Paganism, which, from its commencement at Babel, had at length reached to the very summit of the heavens, towering in all the pride and power of dominion, upon whose altar was daily sacrificed millions of unoffending victims; yet, by a single touch of One stronger than the mighty Sampson, did the whole of this stupendous pile fall to the ground. From this great era commenced the breathing spell of freedom; and a glorious flood of light was let down upon a world buried in darkness. Then arose the song of triumph among the ranks of the conquering victors, loud ascriptions of praise from the Church on earth with that in heaven, to Him that had loved them, and, by His atoning blood, had made them more than conquerors. Then did the beloved seer hear that mighty voice, as the voice of many waters, and as the voice of great thunder; the voice of harpers harping with their harps, who sung as it were a new song before the throne and before the Lamb, which song shall know no end.

Now did the Church leave her wilderness state to enter in and take possession of her promised Canaan, through Christ overcoming temptation, and crowned with the unfading laurels of victory. Like Israel of old, with the shoutings of her priests, the walls of Jericho, fell flat, leaving an easy entrance to her conquerors, which was but the type of a fall yet more dreadful, even that of a *wicked world*, when the Church, amid the utter and surrounding ruin, shall, like the family of Rahab, by her scarlet token of a Saviour's blood, alone find safety, and shall at last enter into that *eternal rest*, which still remaineth for the people of God.

We would here make a brief digression from our main subject, and suggest to those who are so anxiously anticipating the millennial period of coming bliss to the earth, whether, by a strict search into the symbolical language of the apocalyptic writings, they will not find its fulfilment already to have taken place, symbolized by the war in heaven. This opinion is held in common with Archbishop Usher, Dr. Lightfoot, Brightman, and others. The twenty-second chapter of Revelation, in which the millennium is described, seems but a full-length picture of the long-continued struggle between Michael and the Dragon—part of which had before been given in the twelfth chapter, but is here repeated with the final issue of the contest, the general resurrection, and the rewards and punishment of the righteous and the wicked. Why all these passages of Scripture, descriptive only of the surpassing glory of that Kingdom, which is in the last days to be possessed by Christ and His Saints, knowing no end nor diminution of power; why this should ever have come to be narrowed down to the millennial period, or thousand years, is difficult to be imagined. It would seem that, in the age of Constantine, and by Constantine himself, the complete overthrow that paganism then met with, was regarded as a fulfilment of this prediction. In a letter to Eusebius, the Emperor says, "But now when liberty is restored, and *that Dragon*, by the providence of the Great God, and our ministry, *cast out from the administration of public affairs*, the Divine potency has most manifesily appeared unto all men." History also mentions that, on a lofty tablet set up over the gates of his palace, Constantine, himself, was represented with a Cross over his head; and under his feet, the great enemy of mankind, (who persecuted the Church by means of impious tyrants,) *in the form of a Dragon* transfixed with a dart, and falling into the depths of the sea. E.

For the Churchman.

CHINA—CHURCH AT SHANGHAI.

In your last, you notice the measures which have been taken at a public meeting of the Foreign Residents of Shanghai, for the establishment of a Church in that place.

You have evidently taken your information from that given by the Foreign Committee in the April No. of the Spirit of Missions.

It is deserving of more than the passing notice you have given.

Although called in the Editorial of the Spt., of Missions, a meeting held "to take measures for the establishment of a Protestant Episcopal Church for the use of the Europeans and Americans residing in that place"—Although Bp. Boone and Rev. E. W. Syle, our Missionaries, were present, and moved the adoption of some of the most important resolutions—and you will notice also, that although England and her Bishops are not mentioned by the Editor—yet *H. B. M. Consul presided* at the meeting—and while Bp. Boone moved the resolution which provides for the erection of a Church—and a Parsonage—and the next resolution provides for the expense thereof and the maintenance of the minister by the sale and assessments of pews—yet the next resolution declares the unanimous determination of the meeting—that the Church should be "held forever in trust, to be used for the worship of Almighty God according to the forms of worship and discipline of the *Church of England*: and to secure *which object*, the aforesaid deed of conveyance shall be duly recorded in the office of H. B. M's Consul."

It was also resolved, on motion of Rev. E. W. Syle, (one of our Missionaries,) "that a Committee of three be appointed *by the Chair*, to write to the Secretaries of the "*Church Missionasy Society* (of England,) to request them, as *our agents*, to procure *for us* a clergyman of the *Church of England*, to whom they shall be authorized to offer in *our* behalf a salary of £500 sterling per annum and a house."

This Church, then, is not to be under the jurisdiction of an American Bishop, nor under the care of a Missionary of the Protestant Episcopal Church of this country, though more than one is on the spot.

Does Bp. Boone, find already the practical difficulties which were anticipated, when it was proposed, and finllay adopted by us, to send a Bishop to gronnd claimed by England? And although deemed essential as stated in his preamble, "for our own personal edification and for the interests of religion," that a Church should be built—yet does he yield the point already—that England and not himself should hold its jurisdiction?

It is evident from the whole tenor of these proceedings, that *this is not the Church* for the erection of which ten agents of the Foreign Committee have been for more than a year actively engaged in obtaining funds throughout this country, and for which it is reported in the Commercial world, in Boston and in this city, that at least *fifteen thousand dollars* have been or are about to be placed at the disposal of Bp. Boone. For *whom* will *this* Church be needed and *when?* For the converts? "First catch" &c.—is advice which will apply to Missions as well as to some other duties in life. After upwards of *twenty years service* by our Church in China—it is not too soon to ask for the appearing of *one*, who has renounced his heathenism—and the experience of the Green Bay Mission—of Kemper College, and of the Jewish Chapel—should warn us against building in haste—unless we wish to repent at leisure. The past history of Foreign Missions, growing less and less in number and size as years increase, while they and we grow older—in the opinion of the writer justifies this communication—at least by way of

Caution.

THE CHURCHMAN.

New-York, Saturday, April 29, 1848.

☞ Such of our city subscribers as intend changing their places of residence, on the 1st May, will please give notice at this office, as early as practicable, that timely record may be made upon the books of our carriers.

☞ It is intended to publish a corrected list of the addresses of the clergy of this city and vicinity, the first week in May, and it is particularly requested that notice of all changes may be sent to the Agent, No. 12 John street, before Tuesday the 2d May.

We thank the author of the following communication for the caution which he gives, and for the information which makes the caution necessary. Had the bequest been immediately available, it should rather animate than discourage our efforts in behalf of the excellent object to which it has been given; but the fact that it will not be available for a year must dispel all thoughts, if any such have been entertained, of dispensing with special effort. This point, however, is so well put by our correspondent that it is needless to say more.

Mr. Editor—I fear the impression is already widely diffused, that the Missionary Committee is relieved from its pressing difficulties, by the $1,000 willed to it by the late Mrs. Mary Welsh. It would be sad if the charity of that lady should occasion injury to the cause which she designed to promote: and such will be the case, if her bequest prevent a general compliance with a recommendation of the Standing Committee of the Diocese, of a special collection in each parish. There is just as much need of the special collections as there was before the will of Mrs. Welsh was made. *The bequest cannot be realized under a year.* In the meantime the missionaries are in want. We must do unto them as we would they should do unto us, were our relative situations exchanged. We should make great efforts to pay them what they have most laboriously earned, and what most of them cannot do without. If our negligence occasion their suffering, it is cruel.

Will it be wise, when the thousand dollars is realized, to dispose of it immediately in the current expenses of the Committee? Ought it not to be invested as the commencement of a permanent fund, of which only the interest should be available for missionary purposes? If such a fund were thus begun, might not other benevolent individuals, at their death, if not before, be inclined to increase it? Surely, if in former years—though always with exertion—the Diocese has supported its missionaries, by the contributions of its parishes, it should be able to do so now. If it reach only the measure of duty it has usually attained, the kind token of a widow's remembrance, which we are now permitted to contemplate, may yield to the best and wisest of purposes, a contribution of seventy dollars per annum. Let every Rector see that his parish has an opportunity to give, and our treasury will then be no longer embarassed.

One of the Committee.

We have seldom seen a better summary of the argument and true state of the case, in regard to what are called the Apocryphal books, than is contained in the following passage of Dr. Donne. Having occasion to say that the text on which he is discoursing refers to a history in II. Maccabees, and that not only Aquinas, but Beza also, and Calvin, understood it to have such reference, he runs out into the following digression:

"So, then, there may be good use made of an Apocryphall booke. It alwayes was and alwayes will be impossible, for our adversaries of the Romish Church, to establish that, which they have so long endeavoured; that is, to make the Apocryphall bookes equal to the Canonicall. It is true, that before there was any occasion of jealousie, or suspition, that there would be new articles of faith coyned, and those new articles authorized, and countenanced out of the Apocryphall bookes, the blessed Fathers in the primitive church, afforded honourable names, and made faire and noble mention of those bookes. So they have called them sacred; and more than that, divine; and more than that too, Canonicall bookes; and more than all that, by the general name of Scripture, and Holy Writ. But the Holy Ghost, who foresaw the danger though those blessed Fathers themselves did not, hath shed and dropped, even in their writings, many evidences to prove, in what sense they called those books by these names, and in what distance they alwayes held them, from those bookes, which are purely and positively, and to all purposes, and in all senses, sacred and divine, and canonicall, and simply Scripture, and simply, Holy Writ.

"Of this there is no doubt in the Fathers before St. Augustine; for all proposed these bookes as *canones morum, non fidei*, canonicall, that is, regular, for applying our manners, and conversation to the articles of faith; but not canonicall for the establishing those articles: canonicall for edification, but not for foundation. And even in a late Romane church we have a good author that gives us a good rule, *Ne turberis novitie*—Let no young student be troubled, when he heares these bookes, by some of the Fathers called canonicall; for, they are so, saies he, in their sense, *Regulares ad aedificationem*, good canons, good rules for matters of manners and conversation. And this distinction, saies that author, will serve to rectifie, not onely what the Fathers afore St. Augustine, (for they speak clearrly enough) but what St. Augustine himselfe, and some councels have said of this matter. But yet this difference gives no occasion to an elimination, to an extermination of these bookes which we call Apocryphall. And therefore, when in a late forraine Synod, that Nation where that Synod was gathered would needs dispute, whether the Apocryphall bookes should not be utterly left out of the Bible; and not effecting that, yet determined that those bookes should be removed from their old place where they had ever stood, that is, after the bookes of the Old Testament, *Exteri se, excusari petierunt*, (say the Acts of that Synod) those that came to that Synod from other places, desire to be excused from assenting to the displacing of those Apocryphall Bookes. For, in that place, (as we see by *Athanasius*) they prescribe; for though they be not canonicall, saies he, yet they are *Ejusdem veteris instrumenti libri*, bookes that belong to the Old Testament, that is (at least) to the elucidation and cleering of many places in the Old Testament. Aud that the ancient Fathers thought these bookes worthy of their particular consideration, must be necessarily more than evident to him that reads St. Chrysostome's Homilie, or Leo his sermon upon that very parte of that booke of the Maccabees, to which the apostle refers in this text; that is, to that which the seven brethren there, suffered for a better resurrection; and, if we take in the testimony of the reformation, divers great and learned men have interspersed these bookes by their particular commentaries.

"Osiander hath done so, and done it with a protestation that divers great divines intreated him to do it. Conrad Pelicanus hath done so too; who, lest these bookes should seem to be undervalued, in the name of Apocryphall, saies that it is fitter to call them *libros ecclesiasticos*, rather ecclesiasticall than apocryphall bookes. And of the first of these two books of the Maccabees, he saies freely, *Revera, divini spiritus instigatione*—no doubt the Holy Ghost moved some holy man to write this book; because, saies he, by it, many places of the prophets are better understood, and without that book (which is a great addition of dignitie) *Ecclesiastica eruditio perfecta non fuisset*; the church had not been so well enabled to give perfect instruction in the ecclesiasticall story. Therefore he calls it, *Piissimum Catholicæ ecclesiæ institutum*—a most holy institution of the Catholic church, that those bookes were read in the church, and if that custome had been everywhere continued *non tot errores increvissent*—so many errors had not grown in the Reformed Church, saies that author. And to descend to practice at this day, we see that in many churches of the Reformation, their preachers never forbeare to preach upon texts taken out of the Apocryphall bookes. We discerne cleerely, and as earnestly we detest, the mischievous purposes of our adversaries in magnifying these Apocryphall bookes: it is not, principally, that they would have these bookes as good as Scriptures; but because they would have Scriptures no better than these bookes; that so, when it should appeare that these bookes were weak bookes, and the Scriptures no better than they, their owne traditions might be as good as either. But as their impiety is inexcusable that thus overvalue them, so is their singularity too, that depress these bookes too farre; of which the apostle himselfe makes this use, not to establish articles of faith, but to establish the Hebrews in the articles of faith by examples deduced from this booke."

It is not often that we know of what is going on in the world of fashion—of the doings of the Theatre, the Opera and the like. Occasionally we light upon an article which enlightens our ignorance, but only to fill us with sorrow that Christian men and women should give any countenance to profanity so distressing. We cut the following from the columns of one of the very best papers of the day—The Church.

Our contemporary the *Albion*, contains a notice of the representation at New-York of a new Opera, by Verdi, a third rate composer of the present day. We allude to this matter for the purpose of expressing our unqualified indignation at a gross outrage, not merely against religion but against common decency, which has been perpetrated in the exhibition referred to. The plot of the Opera is taken from the Holy Scriptures, and each *act* is prefaced by a quotation from the Prophet Jeremiah, descriptive of the portion of the story to be represented.

Objectionable as we have ever regarded theatrical entertainments to be, we were hardly prepared for such a daring insult to our common Christianity as was here displayed. It is enough to make the blood run cold, to conceive of the characters of sacred writ being introduced upon the stage, and personified by people whose morality in general, is, we suspect, more than questionable; and to read the words which were inspired by the Holy Ghost, printed in the same playbill which announces the immodest display of hired dancing girls.

We have been requested to insert the following communication, which appeared in another paper, in regard to a Seminary for young Ladies at White Plains.

Those who may wish to place their daughters under the care of a lady well qualified in regard to refined manners, experience in instruction, and requisite attainments to conduct their education, will find in Miss Fales, the principal of "St. Mary's Hall," such an individual, and in her institution, such additional requisites for a good Boarding School, as every parent would desire.

Miss Fales, (who is aided by her mother, long an instructress,) has letters from distinguished gentlemen, warranting every confidence in her ability and Christian character; and those parents who have intrusted their children to her care, since her removal to her present residence, take great pleasure in recommending her institution to the patronage of Christian parents genetally. It may be proper to add, that Miss F. is a member of the Episcopal Church, on the service of which her pupils attend. R. W. H——s.

White Plains, April 17, 1848.

In an account of a London meeting, in regard to the opening and diplomatic relations between England and Rome, we find the Rev. Mr. Oakeley and Mr. Ward,—once persons of some notoriety,—mixing themselves with politics, and uniting with the more ultra Romanists in the condemnation of Lord Shrewsbury; thus indirectly extenuating and upholding the late altar denunciations in Ireland, and the massacres consequent thereon. We extract from the speech of Rev. Mr. Oakeley as follows:

And here he would willingly stop; but that the same desire of obviating mis-statement and misunderstanding which had led him to speak of Ireland, required him also to say a few words on another and most painful subject. He alluded to the recent acts of a certain nobleman in relation to the Irish Church. No one could feel that be (Mr. Oakeley) was likely to be personally prejudiced against the aristocracy. His birth, education, early associations, and, he would add, many natural prepossessions, had connected him with the higher ranks of society in this country. This made his testimony the stronger. And especially was he not likely to be prejudiced against Lord Shrewsbury; for personally he valued that nobleman, and had experienced his kindness. But no consideration of this kind—no tie of gratitude or human feeling of regard would prevent him (Mr. Oakeley) from condemning, in words as strong as he could command, the recent acts of that nobleman. Lord Shrewsbury had said in public that no Priest had administered to him a word of rebuke, or publicly expressed any disapproval of his acts. This seemed strange, all things considered. But at any rate, (continued Mr. Oakeley, with great emphasis) it is now in my power to destroy that boast, whatever it may import. The humblest Priest of God is still a Priest, and as a Priest, although the humblest, I now publicly lift my voice against those acts. I regard them as utterly unbefitting the character which I am still unwilling to deny to Lord Shrewsbury, of a loyal son of the Church. I lament those acts. I lament especially that they have been subsequently defended and multiplied. Yet knowing what I know of Lord Shrewsbury, I am not yet without the fervent hope, suggested by the holy season in which we meet, that he may yet by one great penitential reparation—extricate himself from those moral and spiritual embarrassments in which they have involved him—and which will not only prejudice his public influence in the Church, but alas, I fear me much, will check the free play of those generous virtues which we have hitherto admired in him; of those virtues which depend upon humility, as those actuating and regulating principles; upon that cardinal grace which can never be trifled with without endangering the wreck of our whole moral and spiritual nature.

By the Sarah Sands and the Acadia, we have our English files.

The Protest of the Clergy against the Consecration of Dr. Hampden, was formally presented to the Archbishop, on Tuesday the 21st of March. It remained open, however, for signature, until Saturday evening, when it was finally sent to his Grace, with the names of 1640 Presbyters attached thereto. A number of names arrived too late for entry. The Protest was unheeded; and on the third Sunday in Lent, March 26, Dr. Hampden was consecrated to the high and holy office and work of a Bishop in the Church of God. The service was performed in the Chapel of the Archiepiscopal Palace, at Lambeth, in the presence of a select company, admitted solely upon the order of the Primate. Several things are very observable in this Consecration.

1. The absence of the Bishops of London and Winchester,—the latter the Primate's own brother,—the two prelates next in rank to the Archbishop, in the province of Canterbury, and who are always expected to be present, and assist on such occasions.

2. The absence of all the so-called *Evangelical* Bishops: the Bishops present and assisting, being the Bishops of Llandaff, (Copleston,) Norwich, (Stanley,) and of Worcester, (Pepys;) the first, of kindred views with Dr. Whateley, and the last two, reputed to be loose Latitudinarians.

3. The Preacher on the occasion was Dr. Hinds, one of the Domestic Chaplains of the Archbishop of Dublin, and of the same theological school. His text (by the way) was Mathew xxviii. 20, "Lo I am with you alway," &c.

The plain inference from all which is, that,—as we have said all along,—the opposition to Dr. Hampden was not a High Church Party affair, as has been so often stated, but an opposition based upon the settled conviction, of men of differing theological opinions, that he was unsound in the faith, or had given good reason for the suspicion that he was so. By this manly opposition, the honor of the Church has been vindicated, and a new proof been given of her inherent vitality. We can only now hope and pray that the future course of the Bishop may be such as to win the confidence of his brethren, and the approbation of his Master in Heaven.

Dr. Hampden takes his seat at once, in the House of Lords. It is expected that he will be installed in the Cathedral Church of his Diocese, early in April. As his election and confirmation are believed by many to have been illegal, he will not by them be recognised as the Bishop of *Hereford*, but simply as *Bishop Hampden*; his consecration as Bishop being deemed valid, but his election to the particular see being considered null and void.

Dr. Gorham was, on the 31st of March, elected Bishop of Chester, by the Dean and Chapter. When consecrated he will not have a seat in the House of Lords, until a vacancy occurs in a see, other than that of Canterbury, York, London, Winchester, or Durham.

The Bishop of Glasgow, the Rt. Rev. Michael Russell, D.C.L. LL.D., departed this life, on the evening of the Fourth Sunday in Lent. He preached that day in his Church (St. James's, Leith) with more than usual energy, and administered the Holy Communion. He also said Evening Prayer, his Curate preaching. At these services the Bishop appeared in his usual health. After family worship, in the evening, he retired, and died suddenly in his room about eleven o'clock. He was one of the most distinguished of the Scotch Prelates,—of great zeal in the discharge of his Episcopal duties, and of high literary attainments; as is evidenced by his numerous and interesting works.

The Bishop of Exeter has refused to induct the Rev. Mr. Gorham, presented by the Crown to a living in his Diocese, on the ground that his doctrines were not in accordance with those of the Church of England. One of the examinations lasted 11 1-2 hours. The Lord Chancellor has consulted the Attorney General, as to what steps should be taken in the premises.

The Bishop has also addressed a Letter, to each of his Archdeacons, informing them that a meeting of the Bishops, summoned to consider the "Clergy Offences Bill," now before the House of Lords, a proviso was proposed, which, though not adopted by the Bishops, will be moved in the course of the progress of the Bill, referring to the proceedings against Clerks in Holy Orders, on account of heresy, false doctrine, blasphemy, and schism; to the effect that nothing shall be adjudged heresy, or false, or unsound doctrine, on any point treated of in the XXXIX. Articles, that is not opposed to the Doctrine of the Church of England, as there declared: that is, making the Articles the *sole* standard of doctrine, to the exclusion of the Catechism and the Offices. The object of the Letter, is to call the attention of the Clergy to the subject, that they may have opportunity to deliberate thereon, and of presenting their judgment to Parliament.

The Jewish Disabilities Bill, has passed to a third reading. The House decided twice on amendments, with a majority in favor of the proposed Bill of 97 in one case, and 94 in the other.

The Rev. W. Jacobson, Vice Principal of Magdalen Hall, has been appointed to the Regius Professorship of Divinity in the University of Oxford, and to the Canonry in Christ Church, annexed thereto.

Dr. Pusey's new volume of sermons has appeared.

The Rev. Thomas Kenworthy Brown, having been appointed British Chaplain, in the island of Madeira, by Lord Palmerston, *vice* Mr. Lowe dismissed, without any charge being alledged against him, he has proceeded to the island in the teeth of the Bishop's (of London) refusal to grant him a license. Mr. Lowe continues to officiate under the Bishop's license, having among his parishioners *twelve* out of the *fifteen* clergymen in the island. Mr. L. formally and solemnly protested, on Mr. B.'s arrival, against any unauthorized intrusion into his ministerial sphere.

The Rev. H. G. Liddell, Head Master of Westminster School, it is reported, is to be the Tutor to the Prince of Wales. Mr. L. is one of the translators of the celebrated Greek Lexicon of Passow: a work well known to American scholars through the labors of Professor Drisler of Columbia College.

In the House of Commons a Select Committee has been appointed to inquire into the composition and management of the Ecclesiastical Commission for England and Wales.

The trial of Mr. Gutteridge, on an indictment for a libel upon the Bishop of Manchester, is in progress. Mr. G. is his own counsel, and sets up a justification.

On the Continent we find the Romish clergy, as a general rule, throwing their influence in favor of the revolutionary movements. The Archbishop of Prague is an exception. He refused to read mass for the victims of the revolution at Vienna, because they were rebels; which greatly enraged the populace. On the other hand the Archbishop of Milan, during the contest in that city, shared all the dangers of the people. Attired in his pontifical robes, his figure was seen above the barricades, with a crucifix in one hand, and waving a tri-colored flag in the other. On the departure of twelve thousand men from Rome, to succor Lombardy against the Austrians, the Pope gave them his benediction. The Archbishop of Paris has proffered his plate to the Provisional Government.

Some of the French clergy are inveighing against the Bishops as tyrants, etc., and propose that they should be deprived of their old title of Monseigneur. A re-organization of the Church Establishment by Legislature is talked of. Easter Sunday has been selected as the day of the general election, which will compel the clergy to hurry over both the morning and evening services of that great festival before seven o'clock in the morning.

The Jesuits have been privately requested, by the Pope, to withdraw for a time from Rome. The popular feeling is strong against them; having been recently imbittered by the violent declamations of one of their preachers against the Italian Reformers.

The Benediction of the Pope to the twelve thousand men, about to march to the succor of Lombardy, against the Austrians, was given in the following terms: "As Head of the Church, I am at peace with all the universe. As an Italian Prince, I have a right to defend Italy, my country. I bless you. The cause you go to defend, is a holy cause; God will make it triumph. I bless you once more. Fight and Conquer in the name of the Lord." "Here," says the Guardian, "is some confusion, surely. Which of the two personages, between whom Pius IX. divides his identity, draws the sword, and which of them blesses it? But it is the fault of the Pope's position, and not his own, that he sees his own image at once on both sides of the thaumatrope."

A Deputation, headed by Prince Corsini, waited upon the Pope to thank him for having granted a Constitution. In his reply, after expressing his pleasure at the manifestation of grateful feeling on the part of his people, the Pope declared that he had done all he could do, and that the whole of the Secret College acceded to it, willingly and unanimously.

The following curious statement is going the rounds of the papers:

Some eccentric robber carried off out of St. Peter's, (where it was kept under three strong locks,) the skull of St. Andrew, the Apostle; and the greatest excitement has since prevailed. A reward of $500 was offered in the Gazette, by the Dean and Chapter of the Basilica, and it was found some days back in a sack of corn, down at the lower quay, (Ripa grande,) ready for sailing in a small schooner. The schooner was impounded and the crew imprisoned, but the real vagabond has not yet been got at. Several of the church attendants must have been cognizant of the abstraction; but the sailors and captain knew no more about the skull being in one of their corn bales, than did Benjamin about the Egyptian silver cup, which *he* carried off in utter innocence 3,000 years ago.

As once edited, the Catholic Herald was a readable paper; but, for some time past, it is only by accident that we become acquainted with its contents. Possibly if we read it oftener, we should see more flings like the paragraph headed "News," which comes to us enclosed within marks, in the number of the 20th inst., and which credits us with the announcement (copied extensively from the English papers) that "It is stated in a letter from Rome, that proposals are now under consideration by the Pope, for abolishing the celibacy of the Clergy," and asking for a sight of the letter or the name of the author. The questions betray an uneasy solicitude, which we may compassionate but cannot satisfy. "It may be true," says the Herald, "that some modification of the rule is contemplated." This is an admission that there is some meaning in the statement, and that we and other journalists have been right in copying it, leaving it for readers to compute its value. For our own part, we do not even believe that any "modification of the rule" is contemplated by the Pope; we believe only that "It is stated in a letter from Rome, that proposals are under consideration," &c. If the statement be correct, it merely shows that "proposals are under consideration;" and not that proposals, either for abolishing or modifying the rule, have found, or are like to find, any favor at Rome. We think it quite improbable that either the one or the other "may be true;" for the celibacy of the clergy is necessary to the concentration of the Papal system, and therefore the Pope will never consent to any relaxation of the law which requires it, except on condition of a moral certainty, or a reasonable prospect, that the Roman Clergy would universally, or at least generally, practise celibacy, without the coercion of law; a condition which it would be perfectly visionary to expect. Should the law ever be abolished, or even—which the Catholic Herald thinks probable—be modified, one incidental advantage of it will be to save such as are constrained to defend it, from the temptation so to do at the expense of truth; a temptation to which, we are sorry to say, that the Catholic Herald has yielded, since he speaks of the law as "the discipline of the Church, received from the Apostles."

P. S. The same paper, having quoted from a correspondent of the Churchman these words, "The Invocation of departed Saints, especially the Blessed Virgin Mary, is one of the heresies of the Church of Rome;" adds: "It is not *many years* since the editor of the Churchman openly defended the Invocation of Saints." All the answer we shall make, is, that we have never spoken otherwise than in terms of the severest reprobation of the Invocation of Saints, especially of the Blessed Virgin, *as taught and practised in the Roman Church.* It is to the Invocation of Saints, *as so taught and practised*, that our correspondent evidently alludes.

Our correspondent Contributor, in his IV. Number, dwelt with his accustomed ability upon the great need of the study of some of the works of the Early Christian Writers, by our youth, in Schools and Colleges. We agree with him entirely in his views upon this point. It is necessary, however, that encouragement should be given for the preparation and publication of suitable editions of the proper works, on the part of all interested in our Seminaries of Learning. We noticed some months since, Dr. Henry Mason's valuable volume, prepared expressly for the use of Schools and Colleges, entitled Selectæ E Patribus, published by Messrs. Stanford & Swords of this city. As yet, we are informed, St. Paul's College, College Point, is the only Institution which has introduced it as a Text Book. We hope that it will not long remain its sole Patron. The selections themselves, and the principle on which they are made, are worthy of Dr. Mason's high rank as a scholar and a theologian. On this point, however, we shall have more to say at another time.

New Publications.

The Life of Jesus Christ, in its Historical Connexion, and Historical Development, by Augustus Neander. New York: Harper & Brothers. 1848. 8vo. pp. 450.

We have here, in a neat form, a translation from the fourth German edition of Neander's work, by Professors McClintock and Blumenthal, of Dickinson College. It originally appeared in 1837, and forms one of a series of volumes which the learned author is engaged in writing on the History of the Christian Religion and the Church. The immediate occasion of the pnblication of the present work was the appearance, in 1835, of Strauss's Life of Christ, in which the *mythical* theory, which had found such favor among the scholars of Germany, was applied, most audaciously, to the whole structure of the Evangelical History; and the ground taken, that the sum of historical truth contained in the Evangelists, is, that Jesus lived, taught in Judea, gathered disciples, and so impressed them with his life and teaching, as that they believed him to be the Messiah. The various narratives of the Gospels are legends, which grew out of the old legends of the Jews in regard to their prophets. Strauss's book is an application of this theory to the individual parts of the History of Christ, as given by the Evangelists. A multitude of replies soon appeared; and among them was the work before us: though it is by no means wholly polemical. Coming from a scholar of great learning and ability, as might be expected it bears indubitable marks of deep research, and contains much that is interesting and valuable. As, however, he is a German Protestant, we cannot expect to find a full and clear recognition of Catholic principles and truth. In this last respect it differs widely from the erudite work of Dr. Jarvis,* of which a striking instance may be found by comparing Neander, Book V. Part II. Chapter II. § 268, "Institution of the Eucharist," p. 388, with Jarvis, Part II. Chapter VII. p. 488. Indeed, the Translators, (Methodists, we presume,) do not vouch for the thorough orthodoxy of Neander's views.

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* We had hoped ere this to have greeted Dr. Jarvis's second volume. We trust that Churchmen are not about to allow a work of such learning and value to lie on the author's table unpublished, for the want of subscribers.

THE ARCHITECT. March, No. 11. Vol. II. By W. H. Ranlett. W. H. Graham, Tribune Buildings, New York.

The contents of the present number of this valuable work, are, for the letter-press, two agreeable and useful papers, written with much vavacity, spirit, and good sense, on Anglo-Italian Villas and Marine Villas—and for Designs, three different well-executed lithographs of an Italian Bracketed Villa, the Perspective View, the Principal Elevation, and the South Front Elevation, and the elegant Marine Villa of Philip A. Stockton, Esq., at Long Branch. The remainder of the work is occupied by specifications and details of practical value.

The Architect is a publication of prime importance to gentlemen meditating a rural retreat, and persons of wealth and taste who seek to gratify an ideal of elegant retirement. But wealth is by no means an essential, since, for a small sum, a commodious and picturesque abode may be erected, in which to realize (as far as they may be realized) the dreams of youth and hopes of manhood.

It appears to us that the present work is absolutely requisite to a gentlemen in search of the picturesque, who is bent on economy at the same time—who seeks to refine his taste, extend his knowledge, and—save his money.

THE WAY OF THE CHURCH WITH CHILDREN: Four Sermons, at the Season of Confirmation, in St. Mary's Church, Burlington, in the weeks before Lent, 1848; by THE RECTOR AND BISHOP OF THE DIOCESE. Burlington: E. Morris, at the Missionary Press. 12mo. pp. 28.

Brief, simple, earnest, beautiful—these Pastoral Addresses must have found their way to the innermost recesses of many hearts.

The first, preached on Sexagesima Sunday, from the text, "Remember now thy Creator, in the days of thy youth," unfold the Church's way of dealing with the young, in contrast with that of the world and of the sects.

The second, preached on Quinquagesima, is a plain pungent enforcement of the lesson of the wise man, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest:" showing that—Opportunities are duties: they terminate with time; their issues are eternal.

The third, preached on the evening of Confirmation—Ash Wednesday—is a touching exposition, and application of the Apostle's words—"The Spirit helpeth our infirmities"—addressed to those about to come forward to the Holy Rite.

The fourth, is an affectionate address to those about to receive their first Communion; from which we extract the following:

There are some here, who, if God please, will take today their First Communion. Eat, for the first time, of that Heavenly Manna, of which, what David spake of, when he said, "Man did eat angels' food," was but the type Drink, for the first time, of that Living Water, of which Jesus said, "the Water, that I shall give him, shall be in him, a well of water, springing up into everlasting life." Taste, first, that Bread, of which the Saviour said, "Take eat; this is My Body." Taste, first, that Cup, of which the Saviour said, "Drink ye all of this; for this is My Blood, which was shed for you, for the remission of sins." The imperial exile, as he lay, Prometheus-like, rock-bound, at St. Helena, when his keen eye retraced the bloody track of his insatiate life, and thought of Lodi, Austerlitz, Marengo, Moscow, Wagram, Waterloo; could call to mind no moment, which had moved his soul so deeply, as his First Communion, in the little Village Church, where his school-days were passed. What a tribute to the power of conscience! What a testimony, that the spiritual is the true, the real, the eternal! What a lesson of the just proportions of our life, its actual relations, and its lasting interests! Oh, that men would think, betimes, of the Daguerreotype, which they are making of their daily lives, in that true light, from the Immediate Presence, which shines down on every soul, and whose pictures never are effaced. Oh, that they would bethink them of that solemn hour, which pain and sorrow may bring, or death will, and judgment must, when all its fearful etchings will inflict their dark and dazzling terrors on the astounded heart: it may be, all too late for tears and prayers. Surely, then, they would not so reject the golden opportunities of youth! Surely, then, they would not so let slip the hurried warnings, and thick-coming lessons, of mid-life Surely, then, they would not let the last sands of their wan and waning age run swiftly through the just-exhausted glass; and yet remain unwarned

"Still walking downward to the tomb;
"And, yet, prepare no more!"

The gracious Lord brings a new day of grace. Week after week, the note of warning has been sounded. Week after week, the voice of admonition has been uttered. Week after week, the call of invitation has been repeated, and reiterated. The good seed has not fallen without a blessing, quite.* It has been received in honest and good hearts: and the first green promise of the Spring has been revealed to our rejoicing eyes. It is with the spiritual, as with the natural, harvest. Our dear and gracious Saviour told us so. "So is the kingdom of heaven, as if a man should cast seed into the ground; and sleep and rise, night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear; after that the full corn in the ear." Suited to this, are the benign provisions of the Church. In holy Baptism, when regenerating dews descend from heaven, upon the soul, thrown open to receive them, in believing, penitential love, the blade first springs. Tended, and watched, and cared for, in the years of childhood and of youth, the Spirit breathes upon it, in the hour of Confirmation; and the ear displays itself, in verdant beauty, as the promise of the harvest. And, then, fed, day after day, with heavenly nourishment, which drops upon it from the bleeding Cross, life-purchasing, life-renewing, life-crowning, it daily fills the fair and rounded ear; daily grows whiter for the sickle; and daily bends, in larger, richer, fuller, and more golden sheaves, to be laid up for ever in the garner of the Heavens. How beautiful the lesson, how blessed the provision, of the Church! No hot and hurried impulses! No fierce and scorching blasts! No vague, indefinite, inconstant agencies. Not the "great and strong wind," not the "earthquake," not the "fire." But the "still small voice" of silent, gentle, steadfast spiritual influence; as little felt, at any point, as atmospheric pressure; and as certain, and as steady, and as constant, in its power, to keep, to hold, to stablish, to sustain, to elevate. The child, that was baptized in infancy, and duly taught and trained; or he, in whom this heavenly grace has been deferred, brought to it, on due teaching and fit training, kneels, in penitential faith, to own himself the Lord's, and to invoke His Spirit. From that hour of deep, self-searching thought, he rises, the freeman of the Lord. To him, the stores of utmost grace are opened, from that day. To him, the choicest gifts, that God prepares for pardoned sinners, from that hour, are pledged. It is his, to feed, with all the company of Saints, at the Lamb's Marriage Supper, which is spread on altars on the earth. And his, if he be faithful to the vow and covenant made with God, to be a welcome guest, at the immortal feast in heaven.

* Seventy-six persons received Confirmation, at this season, in St. Mary's Church. Twenty-six adults were baptized.

Foreign Intelligence.

ENGLAND.—*Charity Children Anniversary.*—The foreign correspondent of the New York Commercial mentions having attended in St. Paul's Church, London, the anniversary meeting of the Charity children, remarking feelingly upon the humanizing beauty of such a spectacle. In the vast building, he says, some ten thousand children, male and female, from fifty parishes, were assembled, each parish divided off by a rail, and all the scholars dressed in the uniform of the school to which they belonged. The seats ranged to a great elevation, seventeen feet from the floor. On the ground floor, from the choir to the extreme end, the spectators were seated, the elevation of each seat being sufficient to afford all an opportunity of seeing.

The preparation for this festival within the Church required some weeks, during which there was no public service. A few minutes before 12 o'clock, the 'vicar choral' took his seat in a box elevated about forty feet from the floor. Here he could be seen by the organist and choir, and by all the children. The choir of St. Paul's was assisted by that of Westminister Abbey, and when the chorusses were sung by ten thousand voices, as one, it was one of the most delightful sounds that could fall upon the ear.

There were present at this interesting festival many high dignitaries, both of Church and State, and no person possessing a spark of philanthropy could have left the sanctuary without being gratified. We may well believe that these ten thousand children have been saved from vice and trained for Heaven through the means of Christian charity. When they shall have grown up to full maturity, each one of them will gladly acknowledge the blessing they shall have received, and they will be ready, individually, to say to their benefactors, in the words of Rowe:

'Think not, the good,
The gentle deeds of mercy thou hast done,
Shall die forgotten all; the poor, the pris'ner,
The fatherless, the friendless, and the widow,
Who daily own the bounty of thy hand,
Shall cry to heaven, and pull a blessing on thee.'

Church Extension in Bradford.—The Rev. J. Cooper took occasion, at a meeting for the Propagation of the Gospel Society, on Tuesday, to state that a gentleman, not now resident in Bradford, but connected by property with the parish, had contributed 6,000*l.* towards the increase of church accommodation in the parish; towards the endowment of two churches he had given 2,500*l*, each, and 500*l*. each towards their erection. Dr. Burnet confirmed the announcement, adding himself, that he had walked over two new districts, in which he hoped two churches would be founded before the close of the year. The plans of one of these churches were now in the room. These statements were received by the meeting with loud cheers. —*Halifax Guardian.*

The Rev. Henry Caswall, formerly a Presbyter of the American Church, (who, by a private Act of Parliament a few years ago, became qualified to hold a living in the English Church,) has recently been promoted to be Vicar of Figheldean, (near Amesbury, Wilts,) in the Diocese of Salisbury. Mr. Caswall has for several years been curate of that parish. The living is in the gift of the Bishop of Salisbury, who, immediately upon the death of the late Vicar, conferred it upon Mr. C. The Parishioners unanimously joined in a petition in his behalf, which reached the Bishop the day after the appointment was made.

The numerous friends of Mr. Caswall, on this side of the water, will rejoice in such evidence of the high estimation in which he is held by the Bishop, and by the people among whom he ministers.—*Gospel Messenger.*

The Bishop of Durham, (Dr. Maltby,) has recently given £500, in addition to a former donation of 1000 guineas, towards defraying the expense of rebuilding St. Ann's Chapel, in the Market Place, Bishop Auckland.

Arms of the See of Manchester.—The arms granted to the See of Manchester, and which have recently passed the seals of the College of Armes, are thus technically described: "Or, on a pale engrailed gules, three mitres of the first; a canton gules, charged with three bendlets enhanced, or." The arms will make a rich and showy blazon; the two colors used being red and gold, those of the old arms of Manchester, or, more strictly speaking, of the Grelles, Greslets or Gresleys, the ancient Barons of Manchester. These arms are preserved in the canton (a square shield in the upper right hand corner of the field.) The grant of a charge of three mitres of gold, on a broad red upright bar in the centre of the shield, is a rich one, heraldically, and worthy of the extent and importance of the See of Manchester.

An English gentleman (of Christ's College, Camcridge,) who feels a deep interest in Trinity College, Hartford, writes thus to one of the Corporation, in acknowledging the recept of the College Calendar for 1847.

"Your system of examinations appears more to resemble that of Dublin than of either of your English Universities. Will you excuse me for saying what I think you aim to impart, in your College course, too great a *variety* of knowledge. Latin, Greek, and Mathematics, with, of course, the necessary knowledge, for enabling a man to understand what he reads in the former, might well include all the secular acquirements *indispensable* for a degree, and would form a solid foundation on which a noble superstructure might be raised hereafter. It has never appeared to me that Universities and Colleges should aim at turning out what are called *well-educated men*, but simply at giving their alumni the means of becoming such. It has often been matter of reproach to Oxford and Cambridge, that the knowledge they impart to their younger members, is of a restricted character; but the best answer to this is the different character, as scholars, of their alumni from that of the men sent forth by the dissenting Colleges here, which proceed upon a system of *far higher pretensions.* I will send you some Cambridge examination papers. Have you ever seen a *Durham* Calendar? If not, I will send you one. It strikes me that Institution is far better fitted for a model for Trinity, than either of its elder sisters, and *in theory* I consider its system preferable to theirs. I should be glad to hear of your students taking at least *their dinner* in a common-hall, as is our College custom, and that they *always* wear their caps and gowns in public. There should be hoods to distinguish the different degrees. Were I in America, I should much like to work with you for Trinity College. By the way, connected as your body is with the Church, how comes it that you have bestowed a *theological* degree on Adam Clark? Would it not improve the Scholarship of America, if boys were kept at *School*, till they are 18 or 19, and *then* sent to College, as is the case with us? I see your students are very properly required to attend prayers and the reading of the Scriptures, in the College Chapel, every day? Is the Service any other than the usual service of the Church? I fear you will be tired of my numerous queries, but you must impute them to the interest I take in your Church, and my desire to be acquainted with all that concerns her."—*Calendar.*

SCOTLAND.—*The Establishment.*—In Aberdeen it is said that the debt resting upon the Established churches of that city, amounts to £30,000, and that there is an annual loss falling upon the Town Council to pay of £1000. The Town Council applied to that of Perth to unite with them in asking Parliament for relief. In those churches of the Establishment which are supported wholly or in part by voluntary subscription, as missionary stations, the pinch is shown in another way. At Cupar, for the sake of replenishing empty seats, the minister posted up circulars, announcing a series of sermons on strange and out-of-the-way texts, such as these:

LEVIATHAN—"Canst thou draw out Leviathan with a hook;" THE CLOUTED SHOES—"Old shoes and clouted upon their feet;" THE HOLE IN THE WALL—"Behold a hole in the wall;" THE KNIVES—"Nine and twenty knives;" THE DEVILS IN THE SWINE—"All the devils besought him, saying, Send us into the swine, that we may enter into them;" THE UNTURNED CAKE—"Ephraim is a cake not turned;" THE DANCE—"A time to dance;" THE BORROWED AXE—"Alas! Master, for it was borrowed;" AMEN—"And all the people shall say, Amen."

This minister must be a decided original, or else be very hard run—*Exchange Paper.*

PRUSSIA.—We have more than once taken occasion to remark upon the progress which the idea of a creedless Church is making in the world. The German Catholic congregations of Ronge have hitherto been in the van of this movement, but they have now been surpassed. The Prussian Government has been endeavoring to enforce something like discipline among the clergy of the establishment. The consequence has been the secession of a considerable number of both preachers and hearers; among the former is a Dr. Rupp.

He has organized a society which he is pleased to call the "Free Evangelic Church." We will endeavor to make some extracts, which will give our readers an idea of the character of this "Church." "On Easterday Dr. Rupp expounded the text, 'Now is CHRIST risen from the dead,' as an allegory foreshowing the events of the present time, when he said 'the long-closed tomb of humanity was being opened, and the palladia of liberty, love and truth, were rising from it. On the occasion of his introducing the two 'candidates,' his future 'fellow servants of the congregation,' he expounded 1 Thess. ii. 13, to the effect that the Apostle had fallen into a strange mistake, by distinguishing between 'the Word of GOD' and the 'word of men,' a distinction 'wholly unknown to JESUS of Nazareth.' There was in fact, he contended, no other 'Word of GOD' but that which the spirit of man produced from its own depth: and having characterized the clergy of the 'consistorial Church' as a 'memorial of the melancholy errors of bygone times,' he drew a parallel between the Reformation of the sixteenth and that of the nineteenth century. As the watchword of the former had been, 'Down with the pope, and the priests, and the monks, and the nuns; let us have nothing but the Word of GOD;' so the watchword of the religious emancipation of the nineteenth century was, 'Down with the priests and elergy; let us have nothing but the Word of GOD as it is exhibited in the word of man.' While thus every doctrinal barrier is thrown down, all the ordinances of the Church are dealt with in the same lax and licentious spirit. Even with regard to marriage, though it continues to be solemnized by him, Dr. Rupp declares, that it is valid before GOD irrespectively of all human sanction or recognition, if it be sanctified by purity of heart and mutual faithfulness. Baptism is ministered by anybody and everybody in the congregation, and with any form of words which the party officiating may, *pro re nata*, choose to adopt." * * * "Sentimental trash, extemporised on the occasion, is substituted for the one only form which, although ordained by CHRIST Himself, is the only one objected to, and invariably avoided by these pretenders to His holy name. A species of confirmation is ministered by Dr. Rupp on Whitsunday, but professedly with no other intention than that of receiving into the covenant of Christianity young persons who will afterwards have to decide for themselves what denomination they shall choose to join. The Holy communion is, like the other Sacraments, superseded; any of the members who feel so inclined, partake together of bread and wine, singing Psalms and reading some portion of Scripture. A kind of declaration has been printed, and privately circulated, setting forth the 'aim and order of life' of the 'Free Evangelic Church,' with a proviso, that nothing therein contained is to be considered as having the force of 'law,' but merely as the expression of the 'course and wish of the majority.'—From this document we learn that anybody who wishes to join the congregation is admitted; if he likes to assign a reason for his wish, 'the congregation will be pleased,' and if not, it will be contented."

Similar movements have taken place at Halle, at Halberstadt, and at Nordhausen, under two brothers of the name of Wislicenus, and a man named Baltzer.—At Halle the title is not the "Free Church," but the "Free Congregation;" the idea of a Church being rejected, although it would seem that they have meetings for *quasi* religious worship. In a journal published by Wislicenus, the following account is said to be given of this congregation. "The Free Congregation rests upon the entire historical existence of the nations in times past: it feeds upon all the means of culture which the world offers to it in the past or present, no matter where or in whose hands those intellectual materials may be found. The idea of the Free Congregation is, that it should be a universal institution for the cultivation of the popular mind, a kind of democratic academy, a sort of school of life and business, a species of popularized freemasonry, in which there are working days and lodges, but no secrets and no obsolete forms and formularies. All tradesmen's clubs, insurances, savings banks, mechanic's associations, polytechnic societies, Sunday schools, bands of singers, &c., have, in fact, the same object in view as the Free Congregation; they are all working out so many special modes of applying and carrying into execution that great principle of humanity, which it is the object of the Free Congregation to enunciate in its oneness and universality, to keep it alive and to cause it to fructify in the case of each individual; consequently they are all allies, sisters, nay, so to speak, spiritual daughters of the Free Congregation, even without knowing or intending it." * * * "In the office of feeding this strange flock, Wislicenus has obtained a coadjutor in the person of a German-Catholic minister of the name of Giese, who without renouncing his own communion, fraternizes with the 'Free Congregation.'"

These and other similar movements have been combined through the influence of Uhlick of Magdeburg, of whose attempt to convince the King of Prussia of his right "to hold all *rationalistic* doctrine," and to remain in the established Church of Prussia, we gave some account several months ago. It will be recollected that the proceedings against him grew out of an Easterday sermon, in which he had denied the fact of the Resurrection of our Blessed LORD. His petition to the King having been rejected, he was summoned to appear before the consistory. This body seems to have been willing to overlook the past, if Uhlick would have given any promise of better conduct in future; but he declined giving such a promise, and "repudiated the jurisdiction of the consistory itself, on the plea that he was responsible to GOD alone for the due discharge of his ministerial office." The patience of the consistory was not yet exhausted, and they sent an ambassador to endeavor to bring him to a better mind: they also propounded certain questions, to which he was to give an answer within a month.

Uhlick answered evasively, and maintained "that he was entitled as a rationalist to his place in the United Evangelic Church." This produced further proceedings, the final result of which was his expulsion from the Prussian establishment. This event led to an attempt to form a "rationalistic Church on a large scale, by the association of the different local communities. Two preliminary meetings for this purpose were held in the early part of September [1847], at Nordhausen, and at Halberstadt, to which deputies were sent from Koningsburg, Halle, Hamburg, Marburg, Naumburg, and from other places of lesser note. Some of the members of these 'Synods' were ladies. The nature of their deliberations may be inferred from the fact, that the question Whether or not they should retain the name of Christians, gave rise to the most animated discussions, and was at last left undecided. Indeed the synod appears to have been strangely dedetermined to puzzle itself; for the first question, 'What is it that unites us?' was about the most perplexing which so heterogeneous an assemblage could take in hand. We cannot undertake to give to our readers a report at all likely to be intelligible, of the metaphysical distinctions, in which the parties endeavored to imbody their points of difference, not only from the Evangelical Church, but from each other.—They agreed at last, that the common ground on which they all stand, was 'pure humanity, neither doctrine, nor person, nor Bible, nor symbol.' In what light they were to view their relation to the state, especially under the edict of March last, was another point on which they could not come to an agreement, any farther than that they pledged themselves to seek for a remission of the expenses attendant upon separation from the Church. When the question of their constitution came to be agitated, they were unanimous in determining that each congregation should govern itself and legislate for itself; their mutual association extending no further than the agreement to meet annually in a conference, attended by deputies from the different congregations. A proposal that the German-Catholics, and the Reform party among the Jews, should be invited to be present at their deliberations, was received with general favor. With regard to their form of worship, nothing of a definite kind was adopted. Singing, it was thought, at proper times, and of such compositions as are expressive of freedom, was desirable. Baptism, Communion, and such like forms, were a matter of optional custom, and might be used or disused, as might seem fit to different congregations, and to different members of the same congregation.

"The suggestion for obtaining the co-operation of the German-Catholics was subsequently acted upon, and an attempt made in the early part of October to amalgamate the two parties. It was found, however, that there were among the German-Catholics, among the congregations at least, though scarcely among the leaders, too many positive elements of Christianity yet remaining, to admit of a coalition between the different sections of separatists from the evangelic and Romish communions respectively. All that could be arrived at, was a species of 'alliance,' under the name of the 'United Congregation;' the terms of the compact securing to each separate congregation the right of holding as much or as little as the majority in each might see fit to hold, of the articles of the Christian faith.—'They wish,' to use their own expression, 'to have unity of life, not unity of faith.'"—*True Catholic, abridged.*

The articles under our Foreign Intelligence head, in our last paper, on France and Italy, were also abridged from the True Catholic, which credit we omitted to give.

For the Churchman.

The melancholy announcement in the Churchman of the 15th inst., of the death of Mrs. PHEBE C. HARISON, widow of the late Richard N. Harison, has excited in the mind of one who knew her well, recollections which he desires to communicate to others, because he thinks that in doing so, he may subserve their good, without the risk of obtruding with unmeaning eulogy on the privacy of filial grief.

Mrs. Harison was the daughter of John T. Champlain, Esq., formerly an eminent merchant of this city. Mr. Champlain was of a Church family, but Mrs. Champlain having been educated in the Society of Friends, their children were not baptized in infancy. During the residence of her father at his country seat, at Islip, the Church at that place found in him a warm friend; and Mrs. Harison, who, with the rest of her family, was a regular attendant on its services, ever afterwards retained a grateful remembrance of the benefits derived from them.

It was not till after her marriage, that Mrs. Harison was admitted into membership of the Church by baptism, which, after the maturest conviction, and on the soundest views of its nature and design, she received at the hands of the lamented Bishop Hobart. From this time she never faltered or wavered, but was consistent in all things; seconding, with the utmost promptitude, and with remarkable prudence and perseverance, the religious purposes of her husband, to whom, indeed, under GOD, she was mainly indebted for the clear and vigorous comprehensions of those great principles, respecting CHRIST and the Church, by which she was governed.

Not long after their marriage, Mr. and Mrs. Harison removed to Canton, in the Northern part of this State. Here the erection of a Church was the first object of her solicitude. Her energy awakened the zeal of others, and her faith encouraged all concerned to success. Moved by her example and influence, others came forward and contributed largely of their money, and time, and labor, until the chaste and suitable edifice, which is still a monument of her zeal, was completed. Her exertions, too, guiding and controlling other members of her family, have chiefly kept it up. Her house was often the clergyman's home, and always so when his services were temporary. Her delicate and thoughtful attention to the wishes and comfort of those around her, and her noble generosity, can only be understood by those whose happiness it has been to be her guests, and by them it can never be forgotten. In fact, her hospitality was open—house always; and there was no one sick or in distress, especially if in need, for miles around, who did not receive ministry to the relief and comfort of body and spirit, if she could go or send to them. What her neighbors lost by her death, cannot be estimated. The poor, and especially their children, whom she had clothed first, and then brought into the school, found in her a friend and benefactor, whose charities in life, and whose good name in death, they will hold in grateful remembrance.

The death of Mrs. Harison was very sudden and melancholy. Among strangers—seeking benefit to her invalid daughter, who had not yet closed a letter, in which she spoke of her mother as having been slightly indisposed, but then much better, and likely to be out the next day, when a swoon and despair, and in a few short hours —— the end.

The life of this estimable woman—most estimable in all her relations of life—spent in the steady fulfilment of duty, shows how much good may be accomplished by steadiness of purpose, with piety and strong good sense to guide it. The circumstances of her decease are a forcible illustration of the unspeakable blessing of a constant and habitual preparation for that hour which must come to all. Imperfect as this brief notice necessarily is, yet if it lead others to emulate the virtues of one who, "being dead, yet speaketh," by her example, and encourage them in the way of obedience to that holy faith which was the guide of her life, and her support in death, it will not have been written in vain.

To Correspondents.

Thanking "VERY SERIOUS" for his note, we would remark that the matter to which he refers, escaped the notice of the Agent of this paper, or a change of phraseology would have been made.

"J. C. H." and "G. W." in our next.

Domestic Intelligence.

NEW YORK.—*St. John's Church, Brooklyn.*—The interior of this edifice has been completely altered and very much improved; the building stands on the corner of Johnson and Washington streets, the entrance being from Washington, at the southern end of the church. The chancel has been extended, and over the altar at the end of the chancel a large window has been constructed, into which the light streams through stained glass with appropriate religious emblems. The desk and pulpit have been removed to the front of the chancel, and beyond the altar is placed an oak screen, with three entablatures, on which are respectively, the Lord's Prayer, Creed, &c., emblazoned on a ground of blue, in old English capital letters. The ceiling has undergone quite a transformation, having the appearance of an oaken ceiling on beams, and supported by brackets: this is so exceedingly well done in coloring that it can with difficulty be distinguished from reality. More space has been given between the front pews and the chancel rail, and entrances made on each side of the chancel to the vestry rooms from the body of the church.

This edifice originally was built by that highly popular and esteemed divine, Rev. Evan M. Johnson, some twenty-three or four years since, at a time when the population in that section was quite sparse. We have understood that when he commenced, there were but *fourteen* persons in the congregation, and he has regularly administered the services and preached there ever since, without any compensation until July last, when he resigned for the purpose of establishing a free church, in the 5th ward of our city; the building, however, during that period has been enlarged, and within a few years past galleries have been added in order to accommodate the increasing numbers of the congregation.

The present Rector is the Rev. Samuel Roosevelt Johnson, D.D., a son of the Rev. John B. Johnson, who was a minister of the Reformed Dutch Church, and the owner of the farm, as it was at that time, on a portion of which this church was built, and which identical piece of ground, we have been informed, was intended by him to have been set apart for the purpose of erecting a church edifice thereon. The committee of the congregation who had the charge of the present alterations, were Messrs. Samuel E. Johnson, Alfred Emanuel and William Hunter, Jr., and great credit is due them for the manner in which they have carried it through.—*Brooklyn Eagle.*

WESTERN NEW YORK.—*Bishop DeLancey's Visitation.*—On Tuesday morning, April 11th, in St. James's Church, Skaneateles, Morning Prayer was read by the Rev. Spencer M. Rice, of Jordan. The Bishop preached and confirmed nine persons, the Rev. Mr. Seymour, the Rector, reading the confirmation preface.

St. James's Church, as we well know, and as we have often had occasion to feel, is most beautifully situated on the very brink of the Lake, and has, during the past year, been enlarged and improved, and now presents, both within and without, a handsome churchlike appearance.

We have never forgotten the interest we had in that day's holy services, when St. James's Church was consecrated by Bishop Hobart, on the 23d of September, 1828, and the part we took in the solemn rites of the occasion; nor shall we ever forget the journey we took the following night, dark and tempestuous, as we rode with that dear and beloved one, to meet the appointment of the following day.

On Sunday, the 16th inst., Bishop DeLancey preached morning and afternoon, in Grace Church, Lyons; and in the afternoon confirmed seven persons, prayers and the confirmation preface having been read by the Rector, the Rev. Mr. Bissell. The congregations were large on these occasions.—*Gospel Messenger.*

RHODE ISLAND.—*Episcopal Acts by the Bishop.*—On the Sixth Sunday in Lent, April 16th, in Grace Church, Providence, the Bishop administered the holy rite of confirmation to fourteen persons.

On the Monday before Easter, April 17th, seven persons were confirmed in Christ Church, Westerly. Evening Prayer and the Preface were read by the Rev. T. H. Vail, Rector of the parish, and the Bishop delivered a sermon and address.—*Christian Witness.*

MARYLAND.—*Somerset and Worcester Convocation.*—The Convocation of Somerset and Worcester counties, held its last meeting in Stepney Parish, on March 29th and 30th.

March 29th.—In St. Mary's Church, Tyaskin, Morning Prayer was read by the Rev. Mr. Trader, the Litany by the Rev. Mr. Young, the Ante-Communion by the Rev. Mr. White. The Convocation Sermon was then preached by the Rev. Mr. Nicholson. The Holy Communion was celebrated by the Rector of the Parish, (Rev. James Chipchase,) the Rev. Mr. Trader, deacon, acting as assistant. Evening Prayer was read by the Rev. Mr. Trader, the Lessons by the Rev. Mr. White, Sermon by the Rev. Mr. Crosdale.

March 30th.—Morning Prayer was read by the Rev. Messrs. Crosdale and White. The Ante-Communion by the Rev. Mr. Chipchase The Epistle and Gospel by the Rev. Mr. Trader. The Sermon was preached by the Rev. Mr. Young. Evening Prayer was read by the Rev. Messrs. Crosdale and Trader. The Sermon was preached by the Rev. W. A White. All the services were concluded with Prayers and Benediction by the Rector of Stepney Parish. A collection was taken each day, for the support of the Convocation Missionary. The officers of the Convocation for the present year, all the same as last year:—Rev. W. H. Rees. Rector of All Hallows', *President*; Rev. W. A. White, Rector of Spring Hill, *Secretary and Treasurer.*

The public services were well attended, and the usual happiness of such fraternal meetings was enjoyed by the clergy.

Adjourned to meet on June 20th and 21st, in the new parish of St. Matthew, Worcester county.

St Paul's Parish, Prince George's County—The third church for this large parish, which has been so long in contemplation, in the village of Woodville, is at last under contract. It is to be a frame building, 62 feet by 24, with a Chancel 8 feet by 14, Pitel, 16 feet. A small Vestry room in the rear of the Chancel. The windows, five on a side, pointed; with a triple lancet behind the altar, and a corresponding window in the west end

It is highly creditable to St. Paul's Parish, that beside having the funds in hand to pay for this new building, it has paid more than $1500 within the last three years in discharge of an old debt, of long standing. Much yet remains to be accomplished by the parishioners before this, the largest parish in the diocese, can be considered as adequately furnished with provision for the spiritual necessities of the people; but there are sufficient indications that the good work will go on, and multiply

Confirmation.—In St. Peter's Church, Baltimore, on the morning of the sixth Sunday in Lent, the Bishop preached and confirmed twenty-eight persons.—*Church Times.*

SOUTH CAROLINA.—The Journal of the Fifty-ninth Annual Convention, held last February, has come to hand. *The number of clergy* is (Bishop, 1; Presbyters, 60; Deacons, 4) 65. *Standing Committee*—Rev. Dr. Hanckel, Rev. Messrs. Trapier, Gervais, Keith, J. S. Hanckel; and Messrs. Campbell, Ladson, Lesesne, Laurens, Meminger. *Delegates to the General Convention*—Rev. Dr. Hanckel, Rev. Messrs. Young, Trapier, and Walker; and Messrs. Tucker, Allston, Huger, and Meminger. *Secretary and Treasurer*—Rev. C. Wallace. *Assistant Secretary*—Rev. P. T. Keith.

Charleston Gospel Messenger.—This sound and judicious Church Journal commences its twenty-fifth volume, with the April number. We wish it many more years of useful labor for the Church. The last number contains Dr. Hanckel's Convention Sermon, from the text Mark ix: 50.

ALABAMA.—We have received the Journal of the Seventeenth Annual Convention of this Diocese, held in Christ Church, Mobile, February 24-26. The number of the clergy is (Bishop 1, Presbyters and Deacons 23) 24. Mr. H. A. Tayloe was re-elected Secretary, and Mr. W. M. Garrow appointed Assistant Secretary. The Convention Sermon was preached by the Rev. F. B. Lee. The Parochial Reports give the following statistics—*Baptisms*, 139, (adults 21.) *Confirmed* 33 *Communicants*, 657. *Sunday School Teachers*, 57; *Scholars*, 525. *Contributions*, $5011 16. *Standing Committee*—Rev Messrs. Knapp, Massy, Linebaugh, and Messrs. Garrow, Alison, and Lesesne. *Delegates to the General Convention*—Rev. Messrs. Knapp, Marbury, Lee, Linebaugh, and Messrs. Tayloe, Conley, Wilson, and Garrow.

ILLINOIS.—The corner-stone of a new church edifice, for the Parish of Grace Church, in the city of Galena, was laid on Wednesday morning, the 5th of April. Divine service was held in the chapel of the congregation, at 10½ o'clock—and after morning service, the congregation, headed by the clergy and wardens and vestry, proceeded to the site of the new church, on the corner of Hill and Prospect streets, where the usual religious ceremonies were conducted, in the act of laying the corner-stone—the form adopted, being that put forth by the Right Rev. the present Bishop of New York. Several of the clergy were expected to be present, but their engagements in their Parishes—it being the season of Lent—prevented their attendance. The only clergyman who was present, beside the Rector, (the Rev. A. Louderback,) was the Rev. E. Williams, of Mineral Point, Wisconsin. The morning prayer was read, and a sermon delivered, by the Rev. Mr. Williams. The lessons were read by the Rector. The services connected with the laying of the corner-stone upon the new site, with the address that followed, were by the Rector of the Parish—the Rev. Mr. Williams aiding and assisting. The ceremony being new, excited quite an interest—and witnessed a good attendance. The following articles were deposited, in the usual manner, in the corner-stone:

A copy of the Journal of General Convention for 1847.
A copy of the Journal of the Diocese of Illinois for 1847.
A copy of the General Canons of the Church.
A copy of the Canons of the Diocese of Illinois.
A copy of the Bible from the Protestant Episcopal Press.
A copy of the Prayer Book from the Protestant Episcopal Press.
A copy of the Churchman, Gospel Messenger, and Banner of the Cross.
A copy of each of the Papers of the city of Galena.
A copy of Swords's Almanac and Church Register.
An account of the officers of Jo Davies county—with statistical returns of population for 1847.
Account of the present Mayor, Aldermen, and officers of the city—with amount of population at present time.
The names of the present Rector, Wardens, and Vestry—with Building Committee, Contractors; and a statistical account of organization, and history of the Parish.

The church is to be built of stone, got out upon the spot—dimensions, about 40 feet by 60 feet, exclusive of the recess for the chancel and a heavy tower in front, surmounted with a neat spire, in all, 100 feet high—open ceiling, and stained or painted glass. The style is Gothic, with heavy buttresses—the plan supplied by Mr. Otis of Buffalo, N. Y., which is understood to be a model of the new church recently consecrated in that city. Every effort will be made by the congregation to have it completed at the earliest date; and when completed, it will be no less an ornament to the city, than an honor and credit to the congregation, whose pious zeal and perseverance have been worthy of the highest commendation.

A. L.

The cost of the building, including pews and furniture, will be about $4500—of this amount we shall lack about $1200. Any aid that liberal-minded Churchmen of the East can give toward its completion, will be thankfully received.

Clerical Changes.

Rev. J. W. Sill of Hannibal, Missouri, has accepted a unanimous invitation to the rectorship of Christ Church, Holly Springs, Mississippi.

Rev. Benjamin M. Miller has resigned the charge of Trinity Church, Mobile, and become Rector of St. Paul's Church, Columbus, Lowndes co., Miss.

The Rev. Thompson L. Smith, having resigned the Rectorship of St. Andrew's and St. David's, Darien, and accepted an appointment as Missionary to Cass and Floyd counties, Ga., requests that his letters and papers be directed to Cassville, Ga.

The Rev. T. L. Randolph, of Newport, Rhode Island, has taken charge of St. Paul's Church, Portsmouth, and the Church of the Holy Cross, Middletown, Rhode Island. Direct accordingly.

The Rev. James Mulchahey has accepted a unanimous call to be the Rector of Trinity Church, Pawtucket, and desires that all communications intended for him may be directed accordingly.

The Rev. D. G. Wright has resigned the Rectorship of Grace Church, Plainfield, N. H., and accepted that of St. Andrew's Church, New Boston, Ms., desires communications to him addressed accordingly.

Married,

April 24th, by the Rev. R. S. Howland, at the Church of the Holy Apostles, 28th street, H. D. HERRICK, to Miss SOPHIA A. TILLOTSON, both of this city.

Died,

At Key West, South Florida, March 31, 1848, Mrs. HARRIET N. MARVIN, wife of Hon. William Marvin, Judge of the U. S. Admirality in the Southern District of Florida.

She suffered through a lingering and distressing illness, which was borne with unflinching Christian fortitude. She found spiritual comfort and strength from receiving the Blessed Sacrament of the Eucharist; and her heart and soul were made complacent by the rich consolations the Church offers to the "heavy laden." She was one of the loveliest and noblest of her sex, and seemed to have been sent to make the pilgrimage of earth only to fit her to become an angel. †

Notices.

☞ The Anniversary of the "Protestant Episcopal Church Missionary Society for Seamen," in the City and Port of New York, will be held at the Church of the Ascension, (corner of 5th Avenue and 10th street,) on Sunday evening, the 30th inst., (first Sunday after Easter.) Sermon to be preached by the Rev. Alexander H. Vinton, D.D., Rector of St. Paul's, Boston. Services to commence at half-past seven o'clock.

A collection will be taken up in aid of funds of the Society. April 29, 1848.

Church of St. George the Martyr.—No. 563 Broadway, between Prince and Spring.—Divine Service every Lord's Day, at 10 1-2, A. M., and 7 1-2, P. M. Catechetical Instruction at 2 1-2, o'clock.

Seats Free—British Emigrants and English Residents who have no stated place of worship, are earnestly invited to attend.

CARD.—Learning that a rumor exists that it is purposed to close St. Paul's College, the Rector takes this means of informing the friends of the Institution, that such is in nowise his intention—that the rumor is wholly incorrect—and that all arrangements for the continuance of the Establishment, are now in operation, in like manner as they have ever been. J. G. BARTON, Rector.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 18th inst., the Treasurer has received the following contributions:

St Bartholomew's ch, N Y, per S Cambreleng, treasurer, $159,36; Christ ch, Hartford, Con, 54,33; Trinity ch, Newark, N J, 30.60; St Paul's, Augusta, Ga, hf 34; Easter offerings from H S H, Goshen, N Y, 5. Total $283,29.

THO'S. N. STANFORD, Treas.
New York, April 25, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since his report of 18th inst:

Grace ch, Sandusky city, O, $5; S S St Thomas's ch, N Y, for ed Wm Henry, Africa, 20; St Paul's ch, New Orleans, "O," for two years' sub. 1847 and 1848, for ed. of a child, China, 50; St Paul's ch, Augusta, Ga, 19, for Constantinople, 15—34. Total $109.

J. SMYTH ROGERS, Treas'r,
New York, April 25, 1848. 61 Wall-street.

THE NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 18th inst:

Stephen Cambreleng, do'n, $10; An Subscribers—J W Fowler 2, Franklin H Fowler 2, A B Sands 2—6; Trinity ch, West Troy, Rev Joshua Weaver, 1; Philip Lydig, do'n, 25; John Noble, Esq, do'n, 5; Mrs Haight, do'n, 2; Rev Lawson Carter, do'n, 2. Total $51.

Donations and subscriptions thankfully received, by
THOMAS C. BUTLER, Treas'r and Agt,
New York, April 25, 1848. 20 John street.

MISSIONARY COMMITTEE OF THE DIOCESE OF N. Y.

The Treasurer has received, since his report of 4th inst., the following contributions, viz:

From Zion ch, Little Neck, Rev C Marshall Whiting, $4,25; St Paul's ch, Sing Sing, offerings of a member, pr John Strang, Esq, 1; Christ ch, Gilbertsville, Rev Henry Peck, pr DrComstock, 3; St Johns ch, Exeter, Rev John Hughes, 6; Mr L Brown, do'n, Per F C B 3, St Luke's ch, Brooklyn, Rev J W Diller, 7,25; two ladies of StJohn's ch, N Y, do'n, 7; Church of the Annunciation, NY, Rev Dr Seabury "Easter offerings," 83,40. Total, $114,91.

C. N. S. ROWLAND, Treas.
New York, April 26th, 1848. 55 Water street.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received, for the "Fund for Aged and Infirm Clergymen," since his acknowledgment of 14th ult., the following contributions, viz:

From St Ann's Church, Brooklyn, Rev. Dr. Cutler, $66,27.

C. N. S. ROWLAND, Treas.
of the Convention of the Protestant Episcopal Church, N. Y.
New York, April 25th, 1848. 55 Water street.

Calendar, for May.

1. St. Philip and St. James the Apostles.
7. Second Sunday after Easter.
14. Third Sunday after Easter.
21. Fourth Sunday after Easter.
28. Fifth Sunday after Easter. Rogation Sunday.
29, 30, and 31. Rogation days.

Advertisements.

NEW SCHOOL BOOKS.—D. Appleton & Co. 200 Broadway, will soon publish the following Books—

I. *HISTORY OF ENGLAND*—From the invasion of Julius Cæsar to the reign of Queen Victoria. By Mrs. Markham. A new edition, with Questions, adapted for Schools in the United States—By Eliza Robbins, author of "American Popular Lessons," "Poetry for Schools," etc. 1 vol. 12 mo. Price 75 cts. (Next week)

II. *HISTORICAL AND MISCELLANEOUS QUESTIONS*—For the use of Young People. By Richard Magnall. First American from the forty-fifth English edition, with large additions, adapting the work for the use of Schools in the United States—By Mrs. Julia Lawrence. 1 vol. 12 mo.

III. *MANDEVILLE'S ELEMENTARY READER.*—An introduction to the author's "Course of Reading." and "Elementary Reading and Oratory." By H. Mandeville, D. D., Professor of Moral Science and Belles Lettres, in Hamilton College. In 2 parts, boards, price 38cts each. This work may be used independently, but teachers will derive much advantage from its use in connection with the "Course of Reading," in which the Author's theory and practice of elocution is fully developed. *Part 2d in a few days.*

IV. *CÆSAR'S COMMENTARIES*—With Notes, Critical and Philological, Indexes, Lexicon, &c. By Rev. J. A. Spencer, A. M. 1 vol. 12 mo. Cæsar being one of the earliest authors read in the course preparatory to College, the notes and help afforded in this new edition are especially suited to the wants of younger students, with constant reference to their wants in a more advanced stage of their progress.

V. *SELECT ORATIONS OF CICERO*—With Critical and Philological Notes, Indexes, &c. By E. A. Johnson, Professor of Latin in the University of the City of New York. 1 vol. 12 mo.

VI. *A MANUAL OF GREEK AND ROMAN ANTIQUITIES,* Translated from the German, with notes, by Tho's K. Arnold, A. M. Revised, with additions, by J. A. Spencer, A. M. 1 vol. 12mo; or bound in separate volumes. April 29. 1t

D. APPLETON & CO. publish the following *COLLEGE AND SCHOOL TEXT BOOKS,* viz:

I.—Greek and Latin.	
Arnold's First and Second Latin Book and Practical Grammar,	75
Latin Prose Composition. 12mo	1,00
Cornelius Nepos. With Notes. 12mo	62
First Greek Book	62
Greek Prose Composition. 12mo	75
Greek Reading Book. Edited by Spencer. 12mo	1,50
Cicero's Select Orations. Notes by Johnson. 12mo	62
Beza's Latin Testament. 12mo	63
Livy, with Notes, by Lincoln. 12mo	1,00
II.—French.	
Collot's Dramatic French Reader. 12mo	1,00
De Fivas. Elementary French Reader. 16mo	50
Ollendorff's New Method of Learning French. Ed. by Jewett,	1,00
Key to the same	75
Rowan's Modern French Reader. 12mo	75
Surrenne's French Pronouncing Dictionary. 12mo	1,50
III.—German.	
Adler's Progressive German Reader. 12mo	1,00
German and English and English and German Dictionary, compiled from the best authorities 1 vol. large 8vo. (In press.) Abridged 16mo. (In press.)	
Ollendorff's New Method of Learning German. Ed. by Adler	1,50
Key to the same	75
IV.—Italian.	
Foresti's Italian Reader. 12mo	1,00
Ollendorff's New Method of Learning Italian. Ed. by Foresti	1,50
Key to the same	75
V.—Spanish.	
Ollendorff's New Method of Learning Spanish	1,50
Key to the same	75
Velazquez's New Spanish Reader—with Lexicon. [In Press.]	
VI.—Hebrew.	
Gesenius's Hebrew Grammar—edited by Rödiger. Translated from the best German edition, by Conant	2,00
VII.—English.	
Arnold's Lectures on Modern History. 12mo	1,25
Everett's System of English Versification. 12mo	75
Graham's English Synonymes. Ed. by Prof. Reed, Pa. Univer.	1,00
Guizot's History of Civilization. Notes by Prof. Henry, N.Y.U.	1,00
Keightley's Mythology of Greece and Rome. 18mo	42
Mandeville's Course of Reading for Com. Schools and Acade's.	75
Reid's Dictionary of the English Language, with Derivations	1,00
Taylor's Manual of Modern and Ancient History. Prof Henry	2,50
Ancient History—separate	1,25
Modern do do	1,50
Wright's Primary Lessons, or Child's First Book	12

MARK WILTON, or, The Merchant's CLERK—By the Rev. Charles B. Tayler, author of "Lady Mary," "Margaret," "Records of a Good Man's Life," &c. 1 handsome volume, 12mo. 75cts.

"This volume, in the deep interest which its perusal excites, is not inferior to the author's "Records of a Good Man's Life," which, as every reader knows, is awarding to it very high praise. The pictures of individuals and families are so life-like, the various shades of character so finely and accurately drawn, that the reader's attention is rivetted from first to last. The narrative is autobiographical, and is written with such candor, and interspersed with reflections so natural to the incidents, that it is really difficult to divest one's self of the impression that it is truth and not fiction. In one respect we think "Mark Wilton" is even superior to the author's former productions; the four-fold phase of character exhibited in the narrative is preserved with astonishing fidelity and clearness These are exemplified in the character of a family of high worldly integrity; of another whose whole domestic discipline is regulated by the elevated precepts of Christian principle; of a young man, a fellow clerk of Wilton's, remarkable for his decision and firmness of Christian character, and of Mark Wilton, easily seduced from virtue, lacking strength to resist example and vicious influences, often wandering far from rectitude, yet again impulsive for good when arrested in his downward path. The subordinate characters serve to make apparent these distinctions. We would that the book were carefully read by all for whom it is especially designed—the clerks in a great city."—*N. Y. Commercial Advertiser.*

Second edition just published by *STANFORD & SWORDS.*

JUST PUBLISHED—Adams's New Arithmetic—Revised edition.—The publishers give notice that this valuable School Book is now in the market. The work has undergone a thorough revision. It contains the characteristics of the former edition, in a greatly improved form, with such corrections and additions as the wants of the times demand.

ADAMS'S NEW ARITHMETIC is almost the only work on Arithmetic used in extensive sections of New England. It has been adapted to the currency of, and republished, in Canada. It has also been translated and republished in Greece. It is used in every part of the United States; and in the State of New-York is the text book in *ninety-three* of the one hundred and fifty-five Academies which reported to the Regents of the University in 1847. Notwithstanding the multiplication of Arithmetics, made up, many of them, of the *material* of Adams's New Arithmetic, the work has steadily increased in the public favor and demand.

Teachers, Superintendents, and Committees, are respectfully invited to examine the revised edition, every facility for which will be furnished by the publishers.

Published and for sale by COLLINS & BROTHER, New York; PHILLIPS & SAMPSON, Boston; J. W. PRENTISS & Co., Keene, N.H.
New York, April 29, 1848. 3t

EDUCATION FOR BOYS—Washington Institute.—The Summer arrangement of the Classes will commence on the 17th inst. Conducted on principles which have been affirmed by the successful experience of more than 30 years, and abundantly provided with the best means of instruction, under numerous teachers; its pupils have also the constant supervision and care of both the undersigned—in whatever pertains to their health, comfort, and enjoyment as well as to their mental, social, and moral culture.

T. DWIGHT PORTER,
THEODORE W. PORTER.

☞ The establishment was removed, two years since, from 13th street, to its present admirable location, on Murray Hill; which unites all the advantages of the country with the benefits of the town; and furnishes, in extensive grounds and buildings, easy of access, yet secluded, every requisite for a place of education.

Lexington Avenue, (36th and 37th sts,) April 15th. 8t

EDUCATION.—Isaac G. Hubbs will open a **Private School,** limited to twenty-five Scholars, on Tuesday, the 2d of May. For this purpose, he has relinquished his large establishment on Washington Square, and will be located the ensuing year at No. 1 St. Clement's Place, corner of Macdougal and Eighth streets.

These changes in School arrangements are induced by considerations altogether imperative, and are, as Mr. Hubbs is happy to learn, generally agreeable to the best patrons of Mount Washington School, who have, for any considerable time, had their sons under his personal instruction.

The charge for tuition is One Hundred Dollars a year. Parents interested in this subject may obtain more particular information of the Principal, either as to the plans, the character, the arrangements of the school, or the selections of its pupils. April 25—2t

REV. PROF. TURNER'S New Work.—Spiritual Things Compared with Spiritual and Explained to Spiritual Men; or an attempt to illustrate the New Testament by Parallel References. By Samuel H. Turner, D. D. Price 25 cents.

Just published, by
STANFORD & SWORDS,
April 29. Importers, 139 Broadway.

JOHNSON'S Reply to Snodgrass.—An examination of a book entitled, "Discourses on the Apostolic Succession, by W. D. Snodgrass, D. D." By the Rev. Wm. Johnson, Rector of St. Stephen's Church, Milledgeville, Ga.

Just published—price 25cts—and for sale by
STANFORD & SWORDS.

PEW NO. 13, St. Paul's Chapel, for sale, or to let. Inquire of STANFORD & SWORDS.
New York, April 29, 1848. 139 Broadway.

EPISCOPAL ACADEMY of Connecticut. This institution originated with the good Bishop Seabury, and has now been in existence more than half a century. The Trustees are appointed by the Convention of the Diocese, and the Principal is a Presbyter of the Church.

The Principal and Assistants devote their whole time and attention to the instruction and management of the scholars. Every branch is taught requisite to prepare young men for college, or for the active pursuits of life. The Institution is situated in Cheshire, a delightful and retired village, 13 miles from New Haven, and 25 from Hartford. There are 3 terms in the year, of 14 weeks each, the 1st beginning on the 2d Thursday in September, the 2d on the last Thursday in December, and the 3d on the 4th Thursday in April.

The charges for tuition are $7 per term for the Classics and the higher English studies, and $6 for the lower. Board may be obtained in respectable families at from $1,75 to $2 per week, exclusive of fuel, lights and washing. The Principal receives into his family such pupils as their parents desire to place more particularly under his charge, at an expense of $50 per term, including everything except books and stationary. Bills payable one half in advance, and the balance four weeks before the session closes.

For further particulars, inquire of the Principal,
Cheshire, April 18, 1848. 3t S. B. PADDOCK.

JUST PUBLISHED, in 1 vol. 8 vo, cloth binding—price $1,50—*The Primacy of the Apostolical See Vindicated*—By the Rt. Rev. Francis Patrick Kenrick, D. D., Bishop of Philadelphia.

This edition—being the third within a very short period—of the work of the Right Reverend Bishop of Philadelphia, has been so extensively revised and enlarged—in many parts entirely rewritten—that it may be said to be an entirely new work.

The fact that the two preceding editions were so promptly exhausted, is certainly the strongest proof of the learning with which the Rt. Rev. author has treated the interesting and important subject of the Primacy This third edition will commend itself still more strongly to the favor of the public.

EDWARD DUNIGAN & BROTHER,
April 22. 3t 151 Fulton-street.

GREAT Literary, Scientific, and Religious Attraction, at 146 Nassau street.—50,000 volumes of the most curious, rare, and recondite works, gleaned from all the great literary emporiums, are now offered for sale at the above great Bazaar of Knowledge. The extraordinary additions of rare and curious works lately received, are the admiration of all who visit the establishment. The prices are unprecedentedly low, for cash. There is now on hand a large supply of French, Italian, Spanish, and German Books, from the continent of Europe: while from London it has received 12,000 fresh volumes—enough to dazzle the eyes of every beholder. None, therefore, in quest of books, need fear disappointment, for there is no subject on which the best works may not be found. It is, if possible, more distinguished by its cheapness than anything else, though its riches, variety and extent are truly wonderful. *JOHN DOYLE.*

Cheap Ancient and Modern Bookseller, 146 Nassau-st, N. Y. a15:t

Poetry.

From Keble's Lyra Innocentium.

VERNAL MIRTH.

"Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand."

What is the joy the young lambs know,
When vernal breezes blow?
Why carol out so blithe and free
The little birds from every leafless tree?

Why bound so high the boys at play
On grass so green and gay?
From nursing arms, his proper throne,
Why rings so clear yon infant's joyous tone?

The life that in them deeply dwells,
Of genial spring-tide tells:
Of their own selves they see and know
To what glad tune the summer brooks shall flow.

Be thou through life a little child;
By manhood undefil'd;
So shall no Angel grudge thy dreams
Of fragrance pure and ever-brightening beams.

Ecclesiastical.

From the Journal of the General Convention.

REPORT ON THE STATE OF THE CHURCH.

MISSOURI.—This Diocese contains thirteen Clergymen, viz: the Bishop, ten Priests, and two Deacons. Of these, five are either absent from the Diocese, or disabled from discharging the duties of the Ministry. There are twelve organized Parishes, five of which are in the city of St. Louis. There is one Candidate for Holy Orders. Since the last General Convention, there have been three Ordinations, viz: one Priest, and two Deacons; one Church has been consecrated, viz: Christ Church, Boonville. There are three Churches in process of erection, two in St. Louis, and one at Bridgeton, in St. Louis County. At Lexington and Fayette, lots have been secured, and Churches will probably be commenced in both these places as early as next spring.—There have been Confirmations, 134; Baptisms, adults, 118, infants, 305—total, 423; Communicants reported, added, 160—total, 537; Marriages, 120; Burials, 234; Sunday School Teachers, reported, 37; Scholars, 398.

Amount contributed to Domestic Missions, $517 44; Foreign, $35; Diocesan Missions, about $900. The last named sum has mostly been contributed within the last two years, in the following way: A "Society for Propagating the Gospel in Missouri," was established by the Convention in 1845. Subscribers thereto pay the sum of 6 1-4 cents per week, making 25 cents per month, or $3 per annum, which sum is called for weekly, monthly, or annually, as they may direct. The money thus collected, is paid over to the Treasurer of the Diocese, and is subject to the disposal of the Bishop, with the advice of the Standing Committee. In addition to this, monthly Missionary lectures are delivered in St. Louis, by the Clergy of the city, in rotation, after which collections are taken, and the amount paid over as above, and is subject to the disposal of the Bishop and Standing Committee, for the spread of the Gospel in Missouri, except when the contributor directs some special appropriation to his contribution. In this very simple and easy way, a large amount is annually realized to sustain and extend the Church in this feeble Diocese. Already much good has been accomplished by it. It has almost entirely sustained the Minister of one parish, and aided other Churches several of which, without its help, might not now have been in existence.

Several important parishes are now vacant, and in many other places the Church might be established with good hope of success; but the two great wants of the Church in the West are particularly felt in this Diocese, the *want of Ministers*, and the *want of means for their support*. With a view to supply the former, with as little dependence as possible on the latter, it is hoped that an institution similar to that at Nashotah will soon be established in this Diocese. Mr. George R. Clark, a son of the late Governor Clark, has presented to the Bishop 333 acres of land for this purpose, and the mission is to be named in honor of his father, "The Governor Clark Mission." This land is located in a thinly-settled part of the country, and not well adapted, at present, to the purposes of the Mission. It may, however, be held, and the proceeds devoted to these purposes. The citizens of Palmyra, a quiet and pleasant town in a densely populated country, have purchased, and will convey to the Bishop, a house and 60 acres of land, mostly cleared, and situated near the town. Here it is designed to locate the Mission, to open a school, and to erect a Chapel, which shall also be the Parish Church. Thus will the Mission not only supply a *home* for Ministers, and those preparing for Holy Orders, and from which shall go forth, for miles around, the Missionary of the Cross, to teach, to preach, and to baptize, but also supply a parish now destitute of the ministrations of the Sanctuary, and the means of sustaining them with a Church, a Minister, and a school of Christian discipline and instruction.

There are two Parochial Schools in the Diocese, connected with St. John's and Grace Churches, St. Louis.

There is also an "Orphan's Home," under the supervision of the Bishop of the Diocese, and the Parochial care of such Clergymen as he may appoint. It has a charter from the State Legislature, and is supported by the ladies of the several parishes in St. Louis. During its brief existence of four years, it has had under its fostering care, at different times, about 40 orphan or destitute children, and now supports about 15.

This Report should not be closed without a passing tribute of respect to the memory of one of the oldest and most devoted Missionaries in the West. The Rev. P. R. Minard accompanied the Missionary Bishop, soon after his consecration, to the city of St. Louis, where he continued to labor in winning disciples to Christ, with faithfulness and perseverance rarely equalled, up to the time of his death. His path was through self-denials voluntarily endured, and difficulties cheerfully encountered, for the cause he loved, as well as through many afflictions sent to try the constancy of his faith; it has ended, we trust, where the humble are exalted, the faithful crowned, and the afflicted receive "a far more exceeding and eternal weight of glory.

WISCONSIN.—The Church in this Diocese, as recently organized, commences her high career under the favoring and prospering hand of her Divine Head. With a "few small loaves and fishes," and a few widely scattered preachers to administer them, very many "ready to perish" have been fed and received unto spiritual life and action. The harvest has been great, the laborers few, and the increase manifold.

The Church in this Diocese has been blessed with much kindly care from the East, and she blesses her benefactors in return. She is not yet in her perfect state, and her cry still is, "Help us," we are "bone of your bone and flesh of your flesh." If to this cry a dull ear is rendered, the appeal must be in sole dependence to Him who has said, "Lo, I am with you always."

Constituted now a Diocese, and entering upon a glorious career, with a Bishop elect, the choice of all, the happiest results are anticipated.

In the important view of the present condition of the Diocese, the Nashotah Mission is regarded with much confidence and hope. It has an important bearing on the character and salutary increase of the Church in this Diocese, and has already contributed greatly to the increase of her ministry and the extension of her borders.

Seven of the Missionaries who are laboring in this Territory have been educated in this School of the Prophets. Their untiring efforts in the cause of our Master; their self-devotion, zeal and perseverance, under impoverished circumstances, prove them to have been taught, that uncomplaining self-denial is one of the first duties of a Christian Minister; while their presenting of the Church as she is, in her Liturgy, is an evidence of the soundness of their faith. There are at present thirty Students in this Mission, all of whom are looking forward to the Ministry of the Church, five of whom are Candidates for Holy Orders.

The Scandinavian Post is believed to be in a high state of spiritual prosperity, justifying in itself all the prayers and labor and expense which have been bestowed on the whole Territorial Mission, and presenting a ground of thanksgiving to God and rejoicing before him. This post is composed of immigrants from Norway, Sweden, and Denmark—the ancient kingdom of Scandinavia. In A. D. 1843, they asked to be admitted into communion with the Protestant Episcopal Church in this country. As will be seen by the Report of the Rev. Gustaf Unonius, in the Journal of the Primary Convention of the Diocese of Wisconsin, there were thus added to the Church sixty-two families, containing an aggregate of two hundred and eighty-one individuals, among whom are one hundred and seventy-seven Communicants.

The Oneida Mission is in a highly prosperous state, and presents at once a subject both of humiliation and rejoicing. From the wasting leaves of the forest an evergreen has been preserved, which, it is trusted, will know no withering nor decay.

This is believed to have been the only successful effort to civilize and Christianize the Aborigines of our country. The Journal of the Diocese of Wisconsin shows that, out of the eight hundred souls under the charge of the Rev. Soloman Davis, one hundred and sixty-nine are Communicants. The Oneida Indians have erected a neat Gothic Church, at a cost of $3,800, as also a Parsonage and a School House, without any foreign aid. And what is well worthy to be noted, Hobart Church, in the Oneida Nation, was the first Protestant Episcopal Church erected in the Territory of Wisconsin.

The Churches on the Lake shore are all in beauty and order, and exerting a moral influence, to which a glad response is returned from the interior.

We organize, as a Diocese, with 22 settled and working Clergymen; with 25 organized Parishes; with 2,744 individuals enrolled on Parish Registers; with 969 Communicants; with 407 Children under Catechetical instruction. You will further perceive that 1,123 persons, including infants and adults, have been Baptized; that 393 persons have been Confirmed; that $1,614 have been contributed for charitable purposes, and that $28,400 have been expended in the erection of places for public worship.

Miscellaneous.

From the Ecclesiologist for February.

ICELANDIC HOMILY

FOR THE FESTIVAL OF THE DEDICATION OF A CHURCH.

Translated from an Ancient Icelandic MS. preserved in the Royal Library, Stockholm. (4to. No. 15, vellum, written A.D. 1150—1200)

King Solomon built the first temple to the honor of God; and when the temple was completed, he bade his people keep the festival. But, when all the people were come to keep the feast, then stood up Solomon to pray, and spake thus: Thou hast heard, LORD, the prayer of Thy servant which I made unto Thee, that I might build a temple for Thee. Now then hallow and bless this house, which I have builded in Thy name; hearken Thou, Lord, to the prayer which thy servant prayeth before Thee to-day; that Thine eyes may be open and Thine ears hearkening toward this house night and day. If Thy people misdoeth, and turneth to repentance for their sins, and cometh to this temple and prayeth for themselves; then hear thou Their prayers in this place; and deliver them out of the hands of their enemies. But when Solomon had made an end of praying, then did the Lord appear in light, and all saw the glory of GOD come over the house; and all worshipped God, as many as were in the temple.

Such were the ends for which churches first were built, and church wakes held. But since we keep church wake to-day, good brethren, so is it above all things necessary for us to know what manifold mercy we receive in the Church. When a man first cometh into the world, then shall he be taken to the church, and there be baptized and made God's son, as he was before the thrall of sin. In church is consecrated the Body and Blood of the Lord Jesus Christ, which all Christian people shall taste for the remission of sins. In this office are the gates of heaven opened, and holy angels meet with men and complete the administration of the priest. In church is the seat of the covenant of reconciliation between GOD and man; and there are all prayers that we pray for ourselves most acceptable to God; although God heareth our prayers wheresoever we pray for ourselves with all our heart. If we become reconciled with God and fall into great sins, then should we enter into the church and take there shrift of the priest, and be again reconciled with God. When a man expireth, then shall his body be borne to the church and there be buried; and there shall priests recommend his spirit to the hands of God with many prayers and blessed songs. Therefore ought we, good brethren, to reverence our churches by our attendance on numerous prayers and sacrifices and holytides. Because there we seek God's mercy when we come into the world, and there whilst we are in the world, and there when we fare out of the world.

But, as the church and all Christian people together are called in the books by one name, so may we declare how the church marketh God's holy temple, which is built in you. Like as the church is constructed out of many stones or beams, so are people assembled in the faith from many nations and tongues. Some Christian people are now in heaven with God; but some are in the world here. Therefore do some parts of the church denote the glory of the heavenly kingdom, whilst some parts mark Christendom on earth.

The *Choir* marketh the saints in heaven; but the *Nave* Christian men on earth.

The *Altar* marketh Christ; for like as all sacrifices are accepted by God and are hallowed over the altar, so also no work of ours is acceptable to God but when it is hallowed by Christ's love.

The *Vestings* of the altar are holy saints; those who put on Christ in good works; as Paulus said, "Ye all who are baptized into Christ, ye do put on Christ."

The *Foundations* of churches mark apostles and prophets; who are the supports of all faith, as Paulus said, "Ye are built upon the foundation of the apostles and prophets."

The *Porches* mark the true faith which leadeth us into the Catholic Church.

The *Doors* before the porches mark wise men who firmly oppose those who are in error; and who shut out them who, in their teaching, are without God's Church, but who give entrance to believers.

The *Flooring* marketh lowly men, who abase themselves in the estimation of all; and they give, therefore, the greater support to all people as they are more trodden upon by all.

The *Seats* of the church mark pitiful men who alleviate the sorrows of infirm neighbors by sympathy, like as seats give relief to sitters.

The *two Side Walls* of the church mark the two different races of men that have come into the one faith in Christ; the one derived from Jewish, the other from Heathen folk.

The *Front Cross Wall* [*i. e.*, the west wall] that connects the two side walls, marketh our Lord; who united the two peoples in His one faith, and is Himself the Breastwork and Shield of Defence of His Church. In this front-wall are *the Doors* by which to enter the church, and *windows* which light the church: for the Lord enlightens all who enter into His faith.

The *Cross Wall, which is between the nave and the choir*, marketh the Holy Ghost; for, like as we enter into Christendom through faith in Christ, so do we enter into the glory of heaven by the door of grace of the Holy Spirit. And as Christ united two races in one faith, so doth the Holy Spirit unite the same races in one love. In this cross-wall is a large opening, so that all worshippers may see from the nave into the choir. For whosoever attaineth to the door of grace of the Holy Spirit, may, by the eyes of the soul, behold many heavenly things.

The *Four Corner Pillars* of the church mark the four gospels; for knowledge of them is the strongest stay of all the Church of Christ.

The church's *Roof* marketh those men who lift up their minds' eyes from earth to the glories of heaven; and they shield Christians in temptation by their prayers, as the roof protects the church in rain.

The long timbers of a church, that is the *Wall and Pole Plates* and the *Ridge Piece* and *Purlins*, which support and hold together the rafters and the wall-planking,—these mark the rulers who are set for the government and for the increase of Christendom, as abbots over monks, or princes over peoples.

The *Tie Beams* which abut at right angles to the wall-plates, and uphold the struts which prop the purlins and ridge-piece, mark those Christian men who strengthen secular princes by their counsel, and holy cloisters by their rich donations.

Bells mark Priests who make a pleasant sound before God and men by their prayers and teaching.

Crosses and *Roods* mark penitents, who bear on their bodies Christ's martyr-mark, and mortify their flesh by fastings and vigils.

But as a church thus marketh all Christian people, so also doth it betoken, in itself, every Christian man, who truly becometh the temple of the Holy Ghost in good living; for every man, serving God, buildeth to himself a spiritual Church, not of beams and stones, but of good works.

This church's *Choir* is prayer and singing of psalms.

Its *Altar* marketh love: but

The *Altar Vestings*, good works which must accompany love. Like as all sacrifices are hallowed by the altar, so are all good works hallowed and rendered acceptable by love.

But this love is distinguished into two commandments, which are the love of God and of our neighbor:

These two loves are marked by the two cross walls of churches; the *outer*, [or west-end wall,] love of our neighbor: but the *inner*, [or the wall over the rood-screen,] the love of God. In the inner cross-wall are wide doors [the chancel-arch] into the choir, for to each one the way of life appeareth less narrow as he loveth God more. In the outer cross-wall are windows; for the commandment of the Lord is light, quoth David, and enlighteneth the eyes. This commandment did the Lord Himself explain when He spake thus: This is My commandment, that ye love one another.

The *Doors* before the entrance mark modesty of tongue; as the Psalmist spake: Set a watch upon my mouth, O Lord, and a guard at the gate of my lips. But the *door* may also signify wisdom, which can discern between good and evil, so that we open our hearts to good things, but shut out evil thoughts.

The *Foundations* of this church mark faith; for upon this foundation and under-famework must we build all good works that they may become God's temple.

The *Four Corner Pillars* mark the four cardinal virtues, which are Wisdom, and Righteousness, and Fortitude, and Temperance.

The *Floor* marketh lowliness, obedience, and patience, which are not ashamed to bear dishonor and injury from men.

Seats betoken merciful deeds, which afford ease to those in need, as seats do rest to those who sit thereon.

The *Walls* mark all good works together, and all useful labors which are done for the love of God and of our neighbor.

The *Wall Plates*, which hold together the wall-planking, mark the strengthening in good works.

The *Roof* over the walls marketh that hope which, in our heart, we ought to place in God above all our own good works.

The *Roof-Beams* which support the rafters, mark patience, which strengthens our hope so that it faileth us not in praying for grace from God.

The *Tie-Beams* which strengthen the walls so that they fall not before the storm, mark peace and concord which strengthen and unite all our good works, so that they fall not before the storms of the temptations of the Devil.

The *Crosses* and *Roods* betoken mortifications of the flesh, which are fasts and vigils.

The *Bells* betoken teachings which incite us to good works.

The *Churchyard* betokeneth the keeping of all these good things that have been now here spoken. But thus may we well keep all these good things, if we think on the deeds of those who are departed from the world; so that good examples may strengthen us to do likewise, but evil examples may ward us from sin.

The *burying of bodies* in the churchyard betokeneth the pondering of these things. For this is to be understood, that all things which have to do with the church's attributes, or service, may be spiritually fulfilled and signified in us, if we live so purely as to be worthy of being the temple of God. Therefore is it needful for us, good brethren, when we celebrate the festival of the dedication of the church, that we purify the church of our breast, so that God find not in His temple, which we ourselves be, ought wherewith to be offended. And, as we like to be seen bravely clad and fairly washen outwardly on holidays; so should we also, inwardly, wash in tears the sin-spots from our souls, and adorn them with good works. And, as we nourish ourselves with choice food on holy days, so ought we also to feed our souls with holy-tide food, which is the Word of God. For unseemly is it that the body should be delicately fed and clothed, while the inner man should be meanly arrayed and should miss his food. It is of no use that we come bravely clad to the ceremonial church-wake, if we neglect the inward holy-day of the church, which is the doing of good works; for therefore do we continue constant in prayer upon earth, that we may celebrate an eternal church-wake, which is the true joy of all saints in heaven. But it is thus we may attain this joy, if we show manifold pity to our neighbor in their needs. Good is it to give gifts to churches, but better is it to comfort our wretched neighbors in their necessities. For churches pass away with the world, but the souls of men perish never. If we would be the temple of the Holy Ghost, then should we show to our needy neighbors such pity as the Church shows to us, like as we are brought in the Church near unto God by the waters of baptism, so should we also lead away our neighbors from error, and pray for them with tears: because tears cleanse from sins as do the waters of baptism. And as we take shrift in church for our sins, so should we also afford help against our neighbors' sins. And as we receive in church heavenly food, that is, *Corpus Domini*, so should we supply earthly food to the poor. And as the church keepeth near her graves for the bodies of the dead, so should we also afford prayers for their souls.

Adorn we, then, our souls with good dispositions, but our churches with frequent sacrifices and with lights and holy services. When we come to church to attend service, then let us have love and peace one with another: for unseemly is it, that we should have hatred in our hearts, when we are present at the covenant of reconciliation between God and man. If we sanctify, with such dispositions, temporal holidays on earth, then may we attain eternal holidays in heaven, with our Redeemer, the Lord Jesu Christ, Who liveth and reigneth with the Father and Holy Ghost, world without end. Amen.

THE RUINS OF IONA.

[From Abbot's Summer in Scotland.]

WE at length reached the ruins. The grounds were enclosed by an ancient wall, in which was an iron gate, which our guide opened with a key; and the whole party, fifty genteel tourists, full of wonder and curiosity, and fifty ragged and half-naked children, with plates and saucers of pebbles in their hands, followed him in. The guide, however, drove the children back and locked the gate against them, while we went scrambling over the tomb-stones, which covered the whole ground like a pavement, all most curiously sculptured and carved. Our conductor hastened us forward, saying that only an hour was allowed for the whole excursion, and that we would look at these monuments and tomb-stones on our return. We accordingly went on, and entered at length a sort of inclosure, surrounded by ruined arches and walls, which the guide informed us were the cloisters. From this scene we were ushered into a gloomy roofless room, with eight niches about the walls, which we were told was the Chapter-house, that is, the room where the ecclesiastical authorities of the establishment held their meetings and transacted their affairs. From this room we went into the Cathedral itself. It had all the parts and appurtenances of a modern minster, but on a very small scale, and of extremely rude execution. Effigies were cut in the walls and on the stones of the pavements, and there were innumerable inscriptions in ancient characters and in the Latin tongue, half obliterated by time. The whole building was of very small dimensions, and the stones of which the walls were composed were of all colors, sizes, and shapes, cobbles and slates being mixed and alternated with each other in the utmost disorder. There was nothing in the whole which a modern builder could approve except the mortar; this, however, had been extremely faithful to its trust, as was evident by its having held together such materials for so long a time.

We passed out into the church-yard again. It seems that nobles and kings, in those days as well as now, however they might have lived, liked to repose at last in consecrated ground; seeking a refuge for their lifeless bodies in the sanctuaries of Christianity, after having, through life, rejected the true salvation which she had offered to the living soul. Thus, as this Cathedral was for so long a time the chief seat and sanctuary of the Christian Church, its yard was, for many years, a royal burying-ground. The guide told us that forty-five kings of Scotland were lying beneath our feet. I thought the company trampled very irreverently upon the royal graves. The stones lay flat upon the ground, and were carved and sculptured very curiously, being covered with every conceivable quaint effigy and device.

The thoughts and feelings which one might imagine would be experienced in visiting this ancient seat and centre of piety and learning, are very feebly awakened under the circumstances in which we see it. If one could be there alone, with an inn at hand, from which he could make repeated visits to the ruins in silence and solitude, and could read, on the spot, the histories of the times when the institutions of which they were the seat were in their glory, he would experience, no doubt, strong emotions of interest and pleasure. But to go, as visiters must generally go now, to arrive in an elegant modern steam-boat in company with a large party of fashionable strangers; to find yourself suddenly and unexpectedly crowded into a boat, and thumping on the rocks in the swell, and then staggering along to gain the shore over the slippery sea-weed, in the midst of a crowd of scramblers who fill the air with their shouts of laughter or exclamations of fear; to be hurried along from ruin to ruin, listening, with fifty others, to the brief explanations of a guide; and finally, to be hurried back by the tolling of your steam-boat bell; in such a visit there is no time for thought, and no opportunity for any other emotion than a sort of bewildering wonder. When it is over, you look back upon it as upon some strange, wild fancy of sleep, and can hardly tell whether you have really seen Iona, or have been haunted by spectre children hovering over a gloomy ruin, in a dream.

Advertisements.

BANVARD'S
MAMMOTH PANORAMA OF THE
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Exhibiting a view of country 1200 miles in length, extending from the mouth of the Mississippi River to the city of New Orleans, and reaching over ten degrees of latitude. BEING THE LARGEST PAINTING IN THE WORLD!

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Admission 50 cents; children half price.

The Panorama will commence moving at 7 o'clock precisely.

Afternoon Exhibitions on Wednesdays and Saturdays, at 3 o'clock. Seats secured from 10 till 12 o'clock, A.M

December 18—yl

CHURCH TRIMMINGS.

THE subscribers keep constantly on hand an assortment of Pulpit Trimmings, consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassells, Fringes, Gimps, and every other article required for Pulpit Trimmings.

Also furnished to order Pew Cushions, either in Hair or Moss. Pews stuffed and lined.

CHARLES McAULEY & CO.,
Upholsterers, 116 Hudson street.

February 27—yly

ORGAN MANUFACTORY.

GEORGE JARDINE

Removed to 548 Pearl street, near to and opposite the City Hospital, Broadway, New York.

HAVING, since the destruction by fire of his former Manufactory, secured a large and valuable stock of the best and old seasoned wood, and built every convenience for erecting organs of the largest class, he will be enabled to sustain his long established reputation, and he respectfully solicits extended patronage.

Church, Parlor, and Church Finger and Barrel Organs constantly for sale.

ORGANS—HENRY ERBEN, 172 Centre street, offers for sale the following Organs:

One Gothic Organ of twelve stops, and one octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet. two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.

Two Gothic Organs of 4 stops, 8 feet high, 5 feet 4 inches wide, 2 feet 6 inches deep.

A variety of Parlor Organs.

One second-hand Church Organ.

November 3—yly

ORGAN BUILDING CHEAP!

THE subscriber having located himself at Buckram, Long Island, a few miles from the village of Glen Cove, is prepared to execute orders for every description of Organs now in use, with all modern improvements, at a lower price than any other establishment in the United States. His long experience both in Europe and America, warrants the assertion that for workmanship, richness of tone, &c., his organs cannot be surpassed—they will be delivered in New York free of charge, and carefully packed for transportation. Orders addressed as above will meet with prompt attention.

October 30 tf HENRY PILCHER.

FOR SALE.

ONE of the best PEWS in the Church of the Ascension, No. 61, Middle Aisle, about half way up.

Apply to G. W. Burnham, 40 Clinton Place; or to the Sexton. March 4—9t

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Part of the Capital is permanently invested in the United States, in the name of three of the Local Directors, as Trustees.

The present annual revenue derived from premiums on American policies is about $100,000.

A new pamphlet containing much original matter illustrative of the benefits of Life Assurance, can be had at the Society's chief office, 74 Wall street, *gratis.*

J. LEANDER STARR, General Agent.

April 1—3m.

MARCH REPORT.—The Mutual Benefit Life Insurance Company, office 11 Wall street, issued during the month of March, 1848, 184 new policies, viz:

To Merchants and Traders,	65	To Ladies.	11
" Clerks,	12	" Agents	6
" Manufacturers,	17	" Students,	3
" Mechanics,	25	" Cashiers,	2
" Lawyers,	8	" Sea Capts & Mar'rs,	2
" Clergymen,	14	" Teachers,	4
" Physicians,	4	" Hotel Keepers,	2
" Farmers,	4	" Other occupations,	5
	149		35

New policies issued in March, 1848, 184

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JAMES STEWART, M.D., Medical Examiner—at the office daily, from 2 to 3 o'clock.

N. B. That part of the Charter which limited it to 20 years, has been repealed; the Company now exists under a charter unlimited in its duration.

April 8—1m

ENGLISH AND FRENCH BOARDING SCHOOL FOR BOYS.

Rev. S. DOUGLASS, A. M, Rector.

THE splendid mansion, now known as "the New York Orthopedic Institution," has been rented for the purpose of establishing an English and French Boarding School for Boys. The building is situated immediately upon the bank of the Hudson; and there are connected with it about twenty-five acres of land, thus affording ample space for play grounds. The distance from the City Hall is about 5 1-2 miles; and access to the Institution is by the Bloomingdale road, stages upon which pass the premises every 40 minutes.

The Institution is designed to afford the most ample opportunities for thorough instruction in English, Classics, Mathematics and French; the latter will form part of the *daily* study of the pupils, *and that without any extra charge.*

Strict attention will be paid to the moral and religious culture of the pupils.

The Institution will be opened on Monday, April 3d, 1848, but pupils will be received at any time, and charged only from the time of entrance.

For the accommodation of parents in the city, who may desire it, the Rector will receive pupils, and give them all the advantages of the Institution, with board, from Monday till Friday.

For further particulars, as to terms, &c., see Circulars, which can be obtained at the office of the "Churchman," and at the bookstore of the Messrs. Appleton.

The Rector refers by permission to the following gentlemen—

Rt. Rev. W. H. DeLancey, D D. LL.D.; Rt. Rev. W. R. Whittingham, D.D.; Rev. S. F Jarvis, D.D. LL.D.; Rev. Bird Wilson, D.D. LL.D; Rev. W. H. Berrian, D.D.; Rev. Samuel H. Turner, D.D.; Rev. J. M. Wainwright, D.D.; Rev. J. F. Schroeder, D.D.; Rev. S. Seabury, D.D.; Rev. J. H. Price, D.D.; Rev. B. I. Haight, D.D.; Rev. R. Cox; Charles Anthon, LL.D.; W. H. Harison, Esq., A. J. Bleecker, Esq., Abel T. Anderson, Esq., H Waldo, Esq., O. E. Hosmer, Esq., A. V. Williams, M.D., J. M. Bradhurst, Esq. April 1.

MISS BALLOW will remove her Boarding and Day School for Young Ladies from No. 10 Albion Place, to Twenty-second street, between Broadway and the Fourth Avenue—(the first stone-front house from Broadway;) and will be prepared to receive her pupils on Monday, the 1st of May. The situation is airy and pleasant, and very convenient of access both by omnibus and rail-road. There will be vacancies for a few Boarders besides those already under Miss Ballow's care; and she can also receive an additional number of Day Scholars.

The regular course of study comprehends all the branches of a finished English and French education; and every facility will be afforded for the acquirement of other languages, Music, &c. Miss Ballow will continue to devote her entire personal attention to the care and instruction of her pupils, and will be assisted by the most competent Teachers

French is the language spoken in the school and family.

Until the middle of April, Miss Ballow may be seen at her present residence; where she will be happy to give further information with regard to her system of instruction, discipline, terms, &c.; and to refer to the parents of young ladies who have been or are now her pupils.

March 25—tf

CHURCH SCHOOL FOR YOUNG LADIES,

UNDER THE SUPERVISION OF THE PASTOR OF THE CHURCH OF THE HOLY COMMUNION.

Miss AYRES, Principal.

No. 54 West Twenty-first street, New York.

THE Fall Term of this Institution will commence on the 15th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John street.

REFERENCES

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq, Hamilton Wilkes, Esq. March 25—tf

BOARDING SCHOOL, SHREWSBURY, N. J.

REV. H. FINCH, Principal.

THE location of this School—in the vicinity of Long-Branch—is one of the most pleasant and healthy in the country—with an easy and daily communication with the city. The summer term will commence on the 1st of May. For particulars, apply at this office; the bookstore of Messrs. Stanford & Swords, No. 139 Broadway, and at the Protestant Episcopal Sunday School Union, No. 10 John street. April 8—6t

BOARDING SCHOOL—Irving Institute, Tarrytown, N. Y.—The Summer Term will open on Monday, the 1st of May, with a new and improved organization of the classes. A Juvenile Department, embracing young lads of seven and eight years of age, will be established in connection with the Institution.

The attention of parents and guardians is respectfully invited to the pamphlet Circular for this year; to be obtained of any of the patrons of the Institute; of Clark & Austin, 205 Broadway; or of the undersigned.

WILLIAM P. LYON, A. M., Principal.

April 8—4t$

DUTCHESS COUNTY ACADEMY,

Poughkeepsie, New York.

Rev. P. STANFORD BURCHAN, Principal.

THE Summer Term of this Institution will commence on Wednesday, the 3d of May.

Terms—Board and Tuition, - - - $40 per quarter. Music, Drawing, Modern Languages, and Gymnasium, extra.

Reference to Rev. Dr. Wainwright, Rev. Dr. Haight, Rev. Dr. Forbes, Rev. Dr. Sherwood, Rev. Homer Wheaton, Rev. A. D. Traver, Rev. S. H. Weston—Thomas C. Butler, Esq., David Hubbell Hoyt, Esq.

April 8—6w

ST. JOHN'S INSTITUTE,

Mount Alban, Georgetown Heights, D. C.

The Bishop of the Diocese, Visiter.

The Rev. Anthony Ten Broeck, A. M., Rector.

This Institution is very pleasantly situated, and in a remarkably healthy position. It commands a view of Washington, Georgetown, Alexandria, and the Potomac river, for several miles.

Applications for information respecting *terms*, &c., or for the admission of pupils, may be made to the Rector, Post Office address, "St. John's Institute, near Georgetown, D. C." March 4—10t

PARLOR FURNITURE.

The Subscribers having constantly on hand a general assortment of Parlor and Cabinet Furniture of their own manufacture, and of the latest Parisian styles, would invite the attention of their friends and the public generally to call and examine their stock before going elsewhere. Owing to the advantages which they possess over many others, they will be enabled to sell at the lowest cash prices.

Also Church Furniture made to order.

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Pews stuffed and lined, &c.

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